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THE
ENGLISH
Historical Library.

PART II.

GIVING A
CATALOGUE

Of the most of our
Ecclesiastical Historians,
And some Critical Reflections
upon the chief of them.

WITH
A PREFACE;
*Correcting the Errors, and supplying
the Defects of the former PART.*

By WILLIAM NICHOLSON, A.M.
Arch-Deacon of Carlisle.

London, Printed for Abel Swall at the Uni-
corn in St. Paul's Church-Yard, 1697.

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Historical Library

Vol. 1

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TO THE
Right Reverend Father in GOD,
THOMAS,
Lord Bishop of CARLILE.

MY LORD,

THE first Part of this
Work having taken
Shelter under the Pa-
tronage of our Me-
tropolitan, this naturally flies to
your Lordship: From whom I
have good Encouragement to
hope for as kind a Protection. I
have great Reason to be fond of
any Opportunity of making my
grateful Resentments of your Lord-
ship's Favours known to the
World; and I heartily wish this
little Book may be look'd upon
as any part of a suitable Return.
I can honestly boast of your Lord-

The Dedication.

ship's *Approbation* of what I have already publish'd, and of your *Encouragement* to proceed: Tho' (give me leave, My Lord, here to repeat it) those are Words which sometimes appears in Dedications without any thing of the caress'd Patrons Knowledge or Allowance. I dare not presume to enlarge upon your Bounty and Goodness to the Author; since most of the Instances I should give of'em are so many Testimonies of your Lordship's Desire to follow the Directions of your Great Master, in bestowing your Benefits in Secret. May God be graciously pleas'd to reward openly what you have thus done for this Church and Diocese, as well as for

MY LORD,

*Your Lordship's most Obliged,
Dutiful, and Grateful Servant,
W. Nicolson.*

THE
PREFACE.

When I was first persuaded to publish this Historical Library, I easily foresaw some of the many Difficulties to which such an Adventure would expose me. I knew the little I had to say would fall very far short of being a just Treatise on so copious a Subject: And I was also sensible that, even in that little, there was too much that would give Offence. This was the general Notion I had of the Undertaking; which was so natural and obvious, that 'twas impossible I should be mistaken. I confess, in Particulars,

my Conjectures have very much fail'd me. I have been cavill'd at, and buffeted by a couple of Gentlemen, whom (above all Mankind) I thought I had oblig'd. One of these is lately dead; and therefore my Answers to his Reflections (which, I think, were never made very publick) shall be bury'd with him. The other attacks me in the Face of the Sun; and what he objects shall be particularly reply'd to, as soon as that Author and his Book are out of the Clouds: Till when, it will be sufficient to acquaint the Reader that I have here amended whatever he has truly observ'd to be amiss in me. If these two Persons had known and consider'd that I have been fifteen Years (which Tacitus justly calls (a) *grande mortalis ævi spatium*) a Member of a Church and Diocese at a very

(a) *In vit. Agric.*

great distance from our Universities and Publick Libraries, they would have overlook'd a few little Failures; and have given some grains of Allowance to a Writer in my Circumstances. Not that I, who am so insolent as to censure every body, either do or ought to beg Quarter of any. No. Let each Man that's offended chastise me in his own way; provided his stripes make me wiser: For 'tis indifferent to me whether my Informations come wrinkled or smooth; whether I have 'em in plain English, or in rough (balderdash) Latin. I was as much surpriz'd with the different and more acceptable Entertainment which my former Book met with amongst a great many eminently learned Men; who were pleas'd, together with their kind Remarks on the Omissions and Mistakes in it, earnestly to request the publishing of this Second Part. 'Tis to their unexpected

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Goodness that I owe a great share of the following Emendations; which strongly oblige and encourage me to proceed in the Attempt, hoping for the like Assistance and support from them hereafter. I must also acknowledge myself extremely indebted to the late accurate (b) Catalogue of the Manuscripts in Sir John Cotton's Library; which has effectually clear'd a great many of my Doubts, rectify'd my Mistakes, and furnish'd me with a much better Light than I could have hoped for from any other hand: So that, if it shall be the good Fortune of this Work to appear in a second (and more entire) Edition, it may possibly prove more serviceable to the English Reader than ever its Author had the Confidence to think it would.

The first Error, that's to be taken

(b) Edit. a Tho. Smith, S. T. P. Fol. Oxon. 1696.

notice of, is of a very large Extent ; and wherein the Printer and I are joint Faulters. The Index, 'tis observ'd, is too scanty : and the repeating of no less than Twenty Pages (from p. 99. to 108. and again, from 185. to 194. inclusive) causes great Confusion in some of the References. This latter Failure is remedy'd in the following Additions, by marking the repeated Pages thus, 99. *, 100. *. &c. and the Reader is desir'd to correct the first Index after the same manner.

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'Tis to be noted, that in this additional Index References are not only made to the Book it self, but also to the Preface, which is suppos'd to be Paged from the Title-Page. The other Errors and Defects are thus to be corrected and supply'd.

P. 2. l. 13. Reckoning: Nor ought anything that has been transcrib'd from them by Strabo or Pomponius Mela, by Solinius or Pleny, to carry any higher Value.

P. 4. l. 26. Most of them. I,
Leland,

Leland, (d) says he, once saw in the Library at St. Paul's, a Description of England written in the Saxon Tongue by Coleman; who (if he be the the same Man with Colemannus, Monk of Worcester, the Writer of St. Wulstan's Life) may justly challenge a Precedence. Otherwise, Gyraldus, &c.

P. 13. l. 6. This Nature. With this fancyful Treatise let me join Mich. Drayton's Poly-Olbion; which affords a much truer Account of this Kingdom, and the Dominion of Wales, than could well be expected from the Pen of a Poet. The first (a) eighteen of these Songs had the Honour to be publish'd with Mr. Selden's Notes; the other (b) twelve being hardly capable of such a respect.

P. 15. l. 11. and Speed. Mr. Ogilby design'd a most Noble De-

(d) De Script. Brit. Vide & J. Pitts, p. 266.

(a) Fol. Lond. 1612. (b) Fol. ib. 1622.

scription of England in Three Volumes; the first whereof (which only is (c) publish'd) contains an Ichnographical and Historical Account of all our great Roads, on 100 large Copper Cuts. The second was to have given us the like View of our Cities; and the third should have afforded us a Topographical Description of the whole Kingdom.

P. 16. l. 7. Library. Sir John Marsham, Junior (lately deceas'd) took good Pains in writing an Historical List of all the Burroughs in England, which send Members to the Parliament. This Work was just finish'd upon the Death of its Author; and is now (ready for the Press, in the hands of his Brother Sir Robert Marsham.

P. 18. l. 8. Performance. There

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are two small Tracts about our English Mastiffs, and other extraordinary Animals (as well as Plants) written by Dr. Caius ; which are printed with his Treatise (d) de Libris propriis.

P. 25. l. 13. before mention'd : In which Work he told us he design'd a more complete History of these, and that he had made Collections in order to it. These Collections are now in his Musæum at Oxford ; where there are also very considerable Materials (of his own gathering) for a General History of Berkshire.

P. 26. l. 5. Kingdom. A Catalogue of the indigenous Plants of Cambridgeshire was long since (a) publish'd by the learned Mr. Ray ; augmented afterwards by Mr. Stone-street and Mr. Dent. There is also a Manuscript-History of this County, by

(d) 110. Lond. 1570. (a) 80. Lond. 1660.

Mr. Laire of Shephred near Roy-
ston ; whose Son intends to deposite it
in some of the College Libraries at Cam-
bridge.

P. 31. l. 13. Jones. There's a
MS. in the Musæum at Oxford,
which bears the Title of Phil. Kyn-
der's Natural History of Derbyshire :
But 'tis only (as the Author himself
there calls it) a short Prolusion to an
intended future History, and has little
in it worth the consulting or looking
after.

P. 34. l. 12. Wantner ; who,
meeting with those Discouragements
that were suitable to the Man's busie
medling in things beyond his Sphere,
was content to enjoy, &c. Nor is
Corbet's Book worth the mentioning.

P. 37. l. 4. County. But the
late learned Publisher of Sir Robert's
(b)

(b) *Life*, says, 'tis only probable (from the great store of Collections that he had made out of Doomsday, &c. to that purpose) that he had projected such an History. He does not believe that he ever finish'd any thing of that Nature.

P. 50. l. 19. Spelman; and was long since printed with the first Edition of his Treatise (c) *de Furoribus Norfolsiensium* Ketto Duce. Sir Symonds D Ewes (a) thought of making a Survey of Norfolk out of Original Deeds; but we know not what Advances he had made in it.

P. 51. l. 9. Mr. Peter le Neve, one of the Pursuivants at Arms, is now (b) preparing an accurate Description and History of this County; which we hope to see publish'd ere long. Ibid. l. 10. Augustine Vincent.

(b) T. Smith, vit. D. R. Cott. p. 23. vid. & Tiber. E. VIII. 81. (c) 40. Lond. 1575. (a) See the Preface to his *Journal*, &c. (b) Hist. Bibl. Cott. p. 42.

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P. 52. l. 20. For the *Anonymous Author, &c.* Read, Ralph Gardiner in his *England's Grievances, &c.* Ibid. In the Notes (d) 40. Lond. 1655.

P. 57. l. 1. Bathoniensibus; as did also (c) Dr. William Turner, a famous *Physician* in the beginning of *Queen Elizabeth's Reign*.

P. 59. l. 12. Oxford. A kind Friend of mine could not meet with them there: But he tells me (what is much better worth the hearing) that Dr. Battely, the present Arch-deacon of Canterbury, has made a good Progress in the History of the Town and Abby of St. Edmondsbury. I wish this Discovery of it may be a means to hasten its publishing.

P. 68. l. 21. The late Recorder of Heddon, Mr. Christopher Hild-

yard ; which is now enlarging by Mr. Forr, a Gentleman of good Industry and Abilities suitable to the Work.

P. 79. l. ult. *Historical Ballads.*
Be that Matter as it will, we ought here to observe that Sam. Beaulanius or Britannus was (as himself owns) Scholar to Beaulanus Presbyter, who was the Genealogist ; and that neither of em liv'd in the beginning (or perhaps any part) of the Seventh Century. Britannus as we shall see anon) did certainly write Notes upon Nennius ; and therefore must have flourish'd after him. 'Tis likewise very improbable that he never medled with any of the Saxon Genealogies : since, in one of those Notes, he says expresly (a) Cum inutilis Magistro meo, id est, Beaulario (it should be Beaulano) Presbytero, visæ sunt Genealogiæ Sax-

(a) Vid. Nenn. Edit. Gal. p. 115.

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onum & aliarum Genealogiæ Gentium, nolui ea scribere, &c.

P. 81. l. 2. *or nothing.* The most learned of the British Antiquaries agree, that this Myrdhyn ap Morvryn (call'd from the Country wherein he liv'd Caledonius, and Sylvestris, from his Humour of leading a retir'd Life in the Woods) wrote a Poem call'd *Avalleneu, or the Apple-Trees*, to his Lord Gwendholen ap Keidio; who was slain in the Battel of Arderith, in the Year 577. Some Fragments of this Poem were found at Hengwrt in Meriondyshire, the last Summer, by Mr. Lhwyd; who very probably conjectures that from hence he had the Surname of Avalonius. If so; there's a happy Discovery made of one of the many foolish Impostures of the old Monks of Glassenbury: who, to secure this famous Prophet to themselves, have made King Arthur's Tomb, and their
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own Monastery to stand in Insulâ Avallonia.

P. 82. In the Notes, (d) 80. Lond. 1525. Basil. 1541. 120. Lond. 1568. Inter Orthodoxographa Patrum, &c. & Angl. 120. Lond. 1628.

P. 84. l. penult. Mervini Regis. Though here also there seems to be some Mistake: For the first Mervin (b) dy'd in the Year, 843. and the second did not begin to reign till 885. It's therefore most probable that the Words ought to be read. Anno 828. Anno 40. Mervini Regis.

P. 85. l. 10. to Gildas. John Leland mentions an ancient Copy of this History, which (he says) he borrow'd from his Friend Thomas Solme Secretary for the French Tongue to King

(b) Vide Success RR. Wallia præfix. Angl. Sacr. Tom. II.

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Henry the Eighth; in the Margin whereof were the Additions of Sam. Beaulanius, or Britannus. He has (a) transcribed several of these Marginal Annotations; which (it appears) were afterwards inserted in the Body of the History, and are so publish'd by Dr. Gale. The Doctor indeed, in his Notes, mentions Samuel as the Scholiast upon his Bennet Copy: but Leland has a great many other things, as Excerpta out of Beulanius, which are not there observ'd to be only in the Scholion. There is also in Bodley's Library a MS. of this Nennius, which cannot be less than 500 Years old; wherein the Prefaces, and all those Interpolations, which are by Leland said to be this Samuel's, are wanting.

P. 88. l. 11. *His Reign.* It

(a) Collect. MSS. Vol. 2. p. 46.

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appears indeed from the Preface of this Hoel's Laws (in most of the Latin and (b) Welsh Copies) that Blegorede, or Blegwrt, was one of the Commissioners appointed to draw up that Code or Abstract; and 'tis also probable, seeing he was the only Ecclesiastick amongst them, that he penn'd it: But, whether he did it in the Latin, or British Tongue, is wholly uncertain.

Ibid. l. 17. Augusto 1600. Sir William Dugdale (c) reckons up seven Manuscript Collections of the old British Laws, besides those we have already mention'd: As, 1. Kyfnerth ap Morgan. 2. Gronu yab Morreddig. 3. Lhyfr hen y tuy Gwyn. 4. Gwair mab Ruon. 5. Lhyfr Prawf. 6. Prawfyneit; a Collection (he says) out of the four first.

(b) Bibl Cott. Caligula, A. 3. Vitellius, E. 11. Titus, D. 2. 9. Cleopatra, B. 5. (c) Orig. Jurid. p. 54.

7. Lhyfr Kyghawlfed. The third of these is undoubtedly the same with Howel's Dha's; as will easily appear from the Title of those Laws. All the rest (whereof the fifth and sixth seem to be the same) are now at Hengwrt; except only the fourth, which is suppos'd to be (in the hands of Sir William Williams) amongst Mr. Mau-Maurice's MSS. There we are likewise to enquire for that eminent Antiquary's Deddf-grawn, or Thesaurus Juridicus; wherein are the various Readings of above thirty ancient Copies of the British Laws. To which we may possibly add the Liber Cardiffe; being a Treatise upon the ancient Customs of Wales, in the Welsh Language.

P. 96. l. 6. Sheringham; who is always very loath (if it, &c.

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P. 99. l. ult. *same Subject.* J. Bale (a) makes Will. Caxton write *King Arthur's History* in no less than One and twenty several Books; which, if they could have been found, might have sav'd Rich. Robinson the trouble of translating Leland's *Affertio* into (b) English.

P. 100. l. ult. Williams. The foremention'd learned Primate made also some choice Collections, in his Retirement at St. Donat's, relating to the British Antiquities; which were afterwards in the hands (c) of Dr. Parr, his Grace's Chaplain: And, from the like Helps in the Library at Llantar-nam, Mr. Percie Enderby collected his (d) *Cambria Triumphans*, or, *Ancient and Modern, British and Welsh Histories from Brute to Charles the*

(a) Cent. 8. cap. 42. (b) Lond. 1582. (c) See his *Life of A. B. Usher*, p. 60. (d) Fol. Lond. 1661.

First. Nic. Allen's *Britanneis* (ten Books whereof are now in MS. in Bodley's Library) comes no lower than the *Conquest*.

P. 107. l. 4. from the time of Claudius to that of Valentinian (about five hundred [he should say four hundred] years) the, &c.

P. 104. *. l. 20. Bodley's Library: But the Transcript of it (in eleven Volumes, at the Charge of the late pious Bishop Fell) is not in the Museum Ashmoleanum, as (a) Dr. Hickee was inform'd.

P. 111. l. 20. Laur. Nowel.

P. 121. l. 19. the matter: But I do know that there was a short *Life* of this great King (b) publish'd by R. Powel, a Lawyer; who has been at no contemptible Pains to make up a

(a) Catalog. Libb. Sept. p. 1634. (b) 8o. Lond.

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Parallel betwixt Ælfred and Charles the First.

P. 128. l. 12. put together. *A short Chronicle of our English-Saxon Kings, from Hengist to the end of the Heptarchy, was written in Latin by (c) Dan. Langhorn; whose chief Authors are those publish'd by Sir Hen. Savil, and Sir Roger Twisden. He had (d) formerly given us the Antiquities of this Island, previous to the Arrival of the Saxons; wherein (amongst other Remains of those dark Times) we have a Catalogue of the Pictish King. 'Tis said that the Continuation of this History is (e) much desir'd by Learned Men: And 'tis pity but the Author, if yet living, should be prevail'd with to gratifie them.*

(c) 8o. Lond. 1634. (c) 8o. Lond. 1679. (d) 8o. Lond. 1673. (e) See Mr. Bohun's *Additions to D. Whear*, p. 134.

P. 139. l. 15. Wormius's use;

P. 140. l. 14. own Nation.

Some part of this fell happily into the hands of (Tho. Bartholine's Friend) the Bishop of Scalholt; who took care to have it printed, A. D. 1689.

P. 152. l. 23. Galfredi. But in this I dare not be positive. Leland saw this Author's entire History; which ended, Anno 29 Hen. 1. He has made Collections out of it: wherein (as in some other Passages cited by R. Higden) there are several things not found in Jeoffrey. Which (considering withal that Ælfred may probably be reckon'd as early a Writer as himself) is one of the most cogent Arguments, as far as I know, to prove that this Monmouth was not the first Author of the whole British Story.

P. 159. l. 17. Judgment enough. So much Encouragement we have to look after the whole, that we are sure Leland

land had the perusal of an entire Copy; the Prologue whereof he has (a) transcrib'd, as likewise many following Passages relating to the Affairs of the Britains and Saxons.

Ibid. l. ult. Blockhead. 'Tis to be fear'd we shall hardly meet with this History, till we find the Historian himself (which is more than either Bishop Godwine, or Mr. Wharton could do) amongst the Bishops of Durham.

P. 161. l. 3. temporum Indices. And indeed Leland himself was afterwards of the like Opinion: For (in his Book (b) de Scriptoribus) he says nothing of his being a Plagiary, but gives him this great Character-- *Mortuo Henrico [Rege sc. ejus nominis secundo] omne studium suum ad Historiam scribendam contulit; in*

(a) Collect. MS. Vol. 1. p. 105. (b) MS. in Bibl. Bodl. p. 183.

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quo Negotio si diligentiam, si Antiquitatis cognitionem, si sanctam fidem spectes, non modo quotquot seculis rudibus quidem præcesserunt Scriptores, verum etiam seipsum superavit.

P. 163. l. 3. *Library.* This British Chronicle is probably the same that's printed by (a) Dr. Gale; and seems to be wholly transcrib'd out of the Works of a former Author, whom he calls Brome. This may be the same with Jo. Bromius or Bramus, quoted sometimes by Dr. Caius and (b) Franc. Thynne; but must be different from Jo. Bramis the Friar of Gorleston (with whom he is confounded by Bale and Pits) because the Friar did not flourish till 1440. and the Historian must live before Ralph de Diceto, and was

(a) Inter XV. Script. P. 553. (b) Holinshead's Hist. Vol. 2. p. 1589.

moreover

moreover (as Thynne observes) a Monk of Thetford.

P. 164. l. 19. the Fourth. Here likewise notice ought to be taken of Joh. Wallingford's Chronicle, publish'd by (c) Dr. Gale; if the Abbot of St. Albans of that name (who dy'd in the Year 1214.) was, as the learned Editor guesses, the Author of it. But he seems to be a different Person from the Historian; who carries down his Work forty years after the Abbot's Death. The Doctor indeed makes R. Wendover Author of the latter Part of that History: But if he had look'd into the next Treatise to this Chronicle (in the Cottonian MS. from whence he had it) he would have met with another John Wallingford, who was made Monk of St. Alban's in the Year 1231. and so might bring down the

(c) XV. Script. p. 525.

History till 1258. without the Assistance of Wendover.

P. 172. l. 15. flourish'd. Or, it may be, the (d) Chronicle that was written by John de Taxton a Monk of Bury, which ends at the Reign of Edw. 3. is the same thing with these Annals. John de Oxenedes (a Monk of Hulm, mention'd by (e) Mr. Wharton) liv'd about the same time.

P. 175. l. 7. Years more. 'Tis probable the Chronicle of Joh. Londinensis (who liv'd (b) about the same time) is still extant : For 'tis quoted in Lambard's Preface to his Archaionomia, and among R. James's Collections there are several things extracted out of it.

P. 184. l. 21. To these we may

(d) Bibl. Cott. Julius, A. 1. (e) Angl. Sac. Vol 1. p. 405. 410. (b) J. Pitts, p. 878.

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probably add the Author of the MS. (c) Eulogium ; who begins his Work at Brute, and ends at the Year 1367. The beginning of the Book ('tis likely) may be Nennius's : but the rest seems to have been penn'd by a Monk of Canterbury, by his calling St. Thomas Becket his Patron.

P. 194. l. 23. the Year 1530.

P. 185. *. l. 15. their Countrey. Bale (d) reports that Sir Brian Tuke wrote a Chronicle, purposely to vindicate the Honour of the English Nation, against those Aspersions which Virgil had cast upon it in this History.

P. 190. *. l. 2. and others. To these we may add two Poetical Historians of this Age ; Chr. Ocland, who wrote (e) Anglorum prælia in Latin Verse ; and Will. Warner (an

(c) Bibl. Cott. Galba, E. 7. (d) Par. 2. p. 103.
(e) 120. Lond 1582.

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English Rhimer) *Author of the Romantic Story of (f) Albion's England in twelve Books, containing the Occurrences of our Land from Noah to the 39th of Queen Elizabeth.*

P. 194. *. 1. 19. *Queen Elizabeth. Contemporaries with these were John Clapham, Edward Ayscue and Will. Slatyer; the first whereof left us the (a) History of Great Britain; the second that of the (b) Wars, Treaties and Marriages, with Scotland; and the third his (c) Palæ-Albion, in ten Books of Latin and English Verse.*

P. 198. 1. 9. *Arms, &c. 3. Dr. R. Brady's Complete (d) History of England; wherein he endeavours to prove (and no Man ever did it more effectually) that all our adored*

(f) 40. Lond. 1606. (a) 40. Lond. 1606. (b) 40. Lond. 1607. (c) Fol. Lond. 1621. (d) Fol. Lond. 1685.

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Liberties are deriv'd from the Crown, and owing to the Concessions of our Princes. He shews that the Normans themselves (weary of the Tenure of Knight-Service, and other Drudgeries of the Feudal Law) rais'd all our old Civil Commotions in England: And that no ancient Rights and Properties of the Subject were any part of the true Controversie. He very well illustrates many dark Passages in our English-Saxon Laws; by comparing them with those of the old Germans, Franks, Lombards, &c. His Preface to the Norman History largely accounts for the Customs of that People; and shews what sort of Government and Laws they brought with them into this Kingdom. Afterwards we have a good view of the seven first Reigns after the Conquest. His chief Author is M. Paris, well epitomiz'd; and confirm'd and enlarg'd with authentick Evidence from

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Records, a great many whereof are printed (at large) in his Appendix. He has also publish'd an Introduction to the English History; which (treating chiefly of Matters of Law and Government) shall be consider'd elsewhere. 4. Let me add, &c.

P. 202. l. 17. great Man. Sir John Hayward's (e) History of the three Norman Kings was undertaken at the Request of Prince Henry, who hardly liv'd to read it, and not to requite the Author's Pains. He calls his Lives of these Monarchs (a) Descriptions rather than Histories: And so indeed they are; being only short Portraits of 'em, in such a witty and humourous Style and Method, as might better serve to divert the young Prince than instruct him. I shall give the Reader but one Instance of the Care he took of the

(e) Lond. 1623. (a) In Epist. Ded.

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Chronological part of his Story. He (b) says, Hen. 1. was crown'd the second of August; which is the same day whereon (he acknowledges) King William II. was slain, a little before Sun-set, in the New-Forest. A small Fragment of the Conqueror's History is among Cambden's Anglica, Normannica, &c. and some Particulars relating to the Reigns of this, and the two following Kings, may be pick'd out of Guil. Gemeticensis, and others publish'd by the learned (c) And. du Chesne. But above all, &c.

P. 203. l. 21. the second. There's an old English History (in Saxon Letters) of the Transactions of some few years of his Reign, after 1123, in (d) Sir John Cotton's Library.

P. 204. l. 3. voluminous Author.

(b) P. 216. & 223. (c) Fol. Paris. 1619. (d) Tiberius, B. 4.

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In Du Chesne's Collection there's a pretty large Life of this King ; whose Author, though Anonymous, seems to have flourish'd in the latter end of this, or the beginning of the next Reign : And Pits assures us that Ralph de Diceto's Annals of King Stephen are in the Library at Bennet-College.

P. 205. l. 18. Benedictus ; whose Book (we are (e) since told) is full of notable and politick Remarks, and is much follow'd by Hoveden and Brompton. Pet. Blesensis (f) certainly wrote his Life ; tho' we know not what's become of it. Tho. May (the Translator of Lucan) has given us seven (a) Books, in English Poetry, on this Subject : to which is annex'd his Character in Prose, with a short Survey of the Changes in his Reign,

(e) Bibl. Cott. *Julius*, A. 11: (f) Vid. P. Bles. Epist. 14. (a) 120. Lond. 1633.

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and a comparative Description of his two Sons, Henry and Richard.

P. 207. l. 5. Antiocheis.

P. 208. l. 8. But perhaps he's mistaken in that Conjecture; since Rich. Devisiensis was certainly a Monk of Winchester. However, to make up the Number, the Reader is to know that an old printed (b) Life of this Ceur du Lyon, is in English Meeter; tho' I cannot inform him who was its Author.

P. 211. l. 15. several Parts. Peter de Langetost, who drew up an Epitome of our (c) Chronicles in old French Rhimes, bestows one whole Book upon Edward the First.

Ibid. l. 21, 1320. The Annals of the greatest and best part of his Reign (from 1307. to 1323.) were digested by (d) John de Frokelow a Monk;

(b) 40. Lond. 1528. (c) Bibl. Cott. Julius, A. 5.

(d) Ibid. Claudius, D. 6.

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as the *History of his Treaty of Peace*, in the Sixteenth Year of his Reign, with Robert King of Scots, was by Henry de Blaneford. Walter de Heminford's *Life of Edw. II.* is said to have been in the Library of Bennet-College; which we are not so sure of as that his *Life of Edw. III.* is in that of Magdalene-College in Oxford, as well as in (c) Sir John Cotton's at Westminster.

P. 212. l. 22. Deleantur I doubt whether, &c. usq; ad Old Manuscript Historians, p. 213. l. 7. inclusive.

P. 214. l. 11. a Friend. R. James, in some Volume of his MS. Collections, reports that Rob. Avesbury, (Registrary of the Archbishop of Canterbury's Court wrote *Mirabilia gesta R. Edwardi III. post Conquestum, procerumq; suorum, tractis*

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primitus quibusdam gestis de tempore Patris sui D. Edw. II. quæ in regnis *Angliæ*, *Scotiæ*, & *Francia*, & in *Aquitaniâ* & *Britanniâ*, non humanâ sed Dei potentiâ contigerunt. Tho. May (the Poet) has likewise (a) some English Raptures upon this King's Life: Nor ought I to forget that Sir John Froissard is said to have written two Books on that of Queen Philippa, the first glorious Patroness of Queen's College in Oxford. Above all; Mr. Joshua Barnes has diligently collected whatever was to be had, far and near, upon the several Passages of this (b) great King's Reign. His Quotations are many; and (generally) his Authors are as well chosen as such a Multitude can be suppos'd to have been. His Inferences

(a) 8o. Lond. 1637. (b) *Hist. of Edw. III.* Fol. Cantab. 1688.

are not always like a Statesman ; and sometimes his Digressions are tedious. His deriving of the famous Institution of the Garter from the (c) Phœnicians is extremely obliging to good Master Sammes : But came too late, it seems, to Mr. Ashmole's Knowledge ; or otherwise would have bid fair for a choice Post of Honour in his Elaborate Book. In short, this industrious Author seems to have hasten'd his Work too much to the Press, before he had provided an Index, and some other Accoutrements, which might have made it more serviceable to his Readers.

P. 215. l. 6. untimely Death. Deleantur, which (it may be) contains the whole Chronicle. Et adde, Richard Maidstone (a learned Carmelite) wrote also in Latin Verse (d) Concordiam inter Ricardum II. & Cives

(c) P. 294. 295. (d) MS. in Bibl. Bodl.

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Londinenses : And Henry Knighton's *History of his Deposition* is among the Decem Scriptorum, as another short *History of his Reign* (by an anonymous Monk of Evesham) is in the (a) Cottonian Library. Amongst later Pamphlets on this Subject, the (b) *Idol of Clowns* (or the *Insurrection of Wat Tyler, as a Parallel with some Occurrences in our late Days of Rebellion*) may balance the (c) *Exact Account of the Articles and Proceedings, &c.*

P. 216. l. 5. *those Reigns.* There is an old French MS. in Verse, which treats of the *Affairs of this Reign*; the Title whereof, in a hand more modern than the Book it self, is this : *Histoire du Roy D'Angleterre Richard, traictant particulièrement la Re-*

(a) *Tiberius*, c. 9. *Claudius*, B. 9. (b) 120. 1654.
(c) 40. Lond. 1689.

bellion des sus Subjects, & prinse de sa personne, &c. Composée par un gentilhomme François de Marque, qui fut à la suité du dict Roy, avecq; permission du Roy de France. *At the end, in a hand as old as that of the Book, is written: Ce livre de la prinse du Roy Richart d' Angleterre est à Monseigneur Charles Damon Conte du Maine & de Mortaing, & Gouverneur de Languedoc. This was lately in the Possession of the learned Dr. Hickes; who (finding many Passages in it not touch'd on by other Writers, and others differently related) had once Thoughts of publishing it, with a Translation and Notes of his own: But, being afterwards acquainted that Dr. Brady had written the Life of this King; and knowing that nothing could escape the Diligence of that Historian, he lay those Thoughts aside. Here (rather than*

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than it should be wholly forgotten) let me put the Reader in mind of the elegant History of our old Civil Wars; written in Italian by Sir Francis Biondi (of the Bed-Chamber to King Charles the First) and translated into (a) English by the Earl of Monmouth.

Ibid. l. ult. too Dramaticál. This Piece is certainly the least liable to that Censure of any this Author ever wrote; being the most elaborate of all his Works, and what looks like a part of what he design'd for a just History. But the little that's (b) publish'd should rather be entitl'd the Reign of Richard the Second; since it reaches no farther than his Death, and the Settlement of his Successor in the Throne.

P. 218. l. 14. their hands. There's

(a) In 2 Vol. Fol. Lond. 1641. 1646. (b) Lond. 1599.

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a very fair MS. in Bodley's Library, entitled a Translation of Titus Livius's Life of K. Hen. V. dedicated to Hen. VIII. But 'tis more truly a History of that Prince's Life, compiled out of a French Book call'd Enquerrant (which, of all the French Chronicles, is said to treat most copiously of the Wars betwixt England and France) and out of Titus Livius: To which Book (says the Author or Translator in the Prologue) I have added divers Sayings of the English Chronicles, and to the same Matter also divers other Opinions that I have read of the Report of a certain Honourable and Ancient Person---and that is the Honourable Earl of Ormond. There are likewise two several Lives of this King in (c) Cotton's Library; where

(c) *Julius, E. 4. Tiberius, B. 6. Claudius, A. 8.*
E. 4.

of

of the one was written by Tho. Elmham (Prior of Lenton) and the other by an Anonymous Author. Fran. Thynne (in the Conclusion of Holinshed's Chronicle) mentions one by Roger Wall, a Herald.

P. 220. l. 10. Original. Dr. John Herd was employ'd by the great Lord Burleigh to write the History of England, during the Reigns of Edw. IV, V. Rich. III. and Henry VII. which he did in Latin Verse, and his Book is still extant in several hands.

P. 222. l. ult. his Client. They that are dissatisfy'd with any Passages in this Book, may have recourse to a Copy (a) corrected and amended in every Page.

P. 222. l. 7. Throne. He is mightily extoll'd by Bern. Andreas of Tholouse, his Poet Laureat and Hi-

(a) Bibl. Cott. Tiberius, E. 10.

storiographer; who has written (b) two good Volumes on the most eminent Transactions of his Reign.

P. 228. l. 20. do it. A slender historical Account of Wiat's Rebellion was publish'd by one (c) John Proctor School-Master of Tunbridge; who (for any thing I have yet learn'd) must be look'd upon as the only particular Historian of this Reign.

P. 232. l. 5. good value. There are several other Treatises which will be useful in furnishing out a complete View of her long and prosperous Reign; As,
1. Eliza, (d) or the Life and Troubles of Queen Elizabeth from her Cradle to her Crown, by Tho. Heywood.
2. Elizabetha, (e) or a Panegyrick on the most considerable Occurrences of her Reign, in Latin Verse, by Chr.

(b) Ibid. Julius, A. 3. 4. B. 12. Domitianus. 18. 15. (c) 120. Lond. 1555. (d) 80. 1631. (e) 120. Lond. 1582.

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Ocland. 3. *The Felicity of her Time*, (f) by Sir Francis Bacon.
4. Sir Dudley Digge's *Compleat* (g) *Ambassador*; containing all the Letters, Instructions, *Memoirs*, &c. relating to the French Match with that Queen.
5. Some good *Materials* may be had from the *Itinerary* of F. Moryson; Secretary to the Lord Montjoy, General and Governour of Ireland. They are given us in that useful Method, which is now generally allow'd to be the most pleasing and instructive; giving us at large all those Original Evidences, whereby the Author justifies his Narrative.
6. Sir John Hayward (a) acquaints us likewise that he presented Prince Henry with some Years of this Queen's Reign, drawn at length and in full proportion: But these, I think, were never

(f) 120. 1651. (g) Fol. 1655. (h) Fol. 1617.
(a) In Epist. Ded. ad Hist. RRR. Norman.

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publish'd. 7. Dr. Barth. Clerke, Dean of the Arches, was (b) put upon the writing of her History by my Lord Buckhurst; and he seems to have been every way fit for the Undertaking: But, whether he might not afterwards be prevented by Death, or Mr. Camden's engaging in the same Design, I know not.

These are the chief of those Errors and Defects that have either been remark'd by others, or hitherto observ'd by my self, in the former part. There are several others, of lesser Note, which an intelligent Reader will easily correct, without my Directions: As (particularly) the frequent References to some following Chapters, which are here digested in a different manner than was at first projected. They that have any Acquaintance with the Drudgery of preparing Books for the Publick View, know

(b) See his Pref. to Castilion de Aulico.

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Very well how apt an Undertaking of this kind is to grow upon the Author's hand ; and how little 'tis we see of our Work, when we first begin to engage in it. With these I shall need no Apology, and the rest must excuse me, if I make none. I am now in haste : And can only stay to tell them that I have as many Papers that treat on our Law-Books, Records, &c. so far as they are serviceable to History (all which I once thought to have crowded into a Chapter or two), as will furnish out a Third Part ; if they and the Bookseller think it worth their while to call for it. For the present, I am resolv'd to keep my self within the Verge of the Church ; and shall only (in this Second Part) give the Reader the best Account I can of our Ecclesiastical Historians, in the following Chapters :

1. The Preface.

1. Of the Affairs of the *British* Church.

2. Historians of the *English-Saxon* Church; from the coming in of *Augustine* the Monk, to the Conquest.

3. Church-Historians from the Conquest to the Reformation.

4. Histories of the Reformation, and our Church-Affairs to the End of Queen *Elizabeth's* Reign.

5. Accounts of our Bishops in general; and their several Sees.

6. Lives of particular Bishops, and

The Preface. **li**
and other eminent Church-
men.

7. Histories, Chronicles, Car-
tularies, &c. of our Ancient
Monasteries:

8. Histories of our Universities
and Writers.

CHAP.

The People

and other Criminal Cases

1840

Historical Chronicle, 1840

Chronicle of our Nation

Monarchy

8. History of our Monarchy

and Writers

CHAR

C H A P. I.

Of the Writers of the Affairs of the British Church.

IF (a) *Gildas* had cause to complain, That in treating of the Civil History of *Britain*, he had no Assistance from any Monuments or Records of his own Country, but was forced to seek his whole Information from Forreigners; they that take upon them to write the Church-History of the first *British* Christians, will find themselves much more oblig'd to Strangers, and must look abroad for their Intelligence. 'Twas Happiness enough to enjoy the Gospel-Light, as long as the Heathen *Romans* were our Masters, without the *rejoycing* in it so openly as to have had our Publick Notaries registering the Acts of our Councils, Convocations and Synods; even

(a) *De Excid. Brit. cap. 2.*

amongst such of our Ancestors as had (at once) learn'd to write and to obey : And they that, either in the North or West, had shun'd the *Roman* Yoke, and enjoy'd their Liberty and (b) Traditional Christianity in the Woods and Mountains, are generally believed to have been so much unacquainted with Letters, as not to have been able to transmit their own Story to Posterity. Some Remains there are of those ancient Times, and the State of Christianity in them ; and our Church has not wanted Men of Learning and Industry, who (even at this distance) have successfully imploy'd themselves in gathering up the scatter'd Fragments, that no part of so valuable a Treasure might be lost.

Joseph of Arimathea. Master (c) Bale tells us there are some that, with a deal of probability on their side, have guess'd, That *Joseph of Arimathea* wrote several Epistles to the Churches of *Great Britain* : And for the better strengthening of such a Conjecture, he assures us 'twas usual for the Primitive Fathers to send such

(b) See the B. of S. Asaph's Pref. pag. 8. where he also quotes Irenæus for his Opinion. (c) De Script. Brit. Edit. Wesal. fol. 14. a.

Letters to those Churches to which they were some way or other specially related. He might as well have told us of some Epistles sent hither by *St. Peter* or *St. Paul*; since 'tis likely that one (or both) of those Apostles were as instrumental in planting Christianity in this Island, as this *Joseph* himself; and we are also very sure, that they used to write such Epistles.

Our next Ecclesiastical Writer is said *K. Lucius* to be (a) King *Lucius*; who (about a hundred Years after *Joseph's* Death) wanted somebody, it seems, to instruct him in the First Rudiments of Christianity: And thereupon sent a Letter to Pope *Eleutherius*, desiring that some Persons in Holy Orders might be sent hither to Baptize Him and his People. There is not any Copy of this Epistle now extant; and yet I dare not say the Original is lost. Not to mention the Inconsistences that are among the several Authors, upon whose Credit this whole Story rests, 'tis observable that the pretended Epistle (in return) from *Eleutherius*, seems to intimate that *Lucius's* Request

(a) Vid. *Nenii* Hist. Brit. cap. 18. & *Pont. Virum*.
Hist. Brit. l. 4. *Bed.* Hist. Eccles. lib. 1. cap. 4.

was quite of another Nature; and that his Enquiry was after the Imperial (Civil) Law, and not after the Precepts of the Gospel: So that, I know not how we shall be sure of such a Royal Church Historian. But, in short, the Pope's Letter has so many undeniable Marks of (a) Forgery upon it, that we cannot think it worth our while to be very inquisitive after the Kings; and tho' a genuine Piece of this kind were highly to be prized, we do not desire to build upon Shadow and Fable.

Eluanus
and
Medvi-
nus.

This Story of King *Lucius* has help'd us to a Couple more of Ecclesiastical Historians; *Eluanus* and *Medvinus*, who (forsooth) were first imploy'd in the foremention'd Embassy to *Rome*. After their Return, *Eluanus* was made AB. of *London*, and wrote a (b) Book, *De Origine Ecclesie Britannia*. *Medvinus* had not the luck to mount equally in Preferment, with his Fellow-Ambassador; but he rival'd him in the publick Services of his Pen, having written *Fugatii & Damiani gesta in Britannia*. (These were Pope *Eleutherius's* Legates;

(a) Vid. *H. spelm. Concil. Tom. 1. pag. 34.* (b) *John Pitts, p. 79.*

and are by others call'd *Faganus* and *Derwianus*.) The most probable part of this Account is, That this latter Book was found in the Rubbish at *Glassenbury*: 'Tis no matter whether at the repairing of that Monastery by St. *Patrick*, or at some other time.

After these, we hear no more of the Writers of our *British Church-History*, before the coming in of (a more famous and true Legate) *Augustine* the Monk; who is believed to have (a) written something of the state of Christianity in these parts, even before his own Arrival. If we could be assured of this, we could not have a better Authority in some of our Modern Disputes with the Court of *Rome*; But 'tis more than probable that those Learned Men, that assert such a thing, mistook the meaning of *William* of *Malmesbury*; who seems to have been their Informer in that Matter. That Historian, speaking of something relating to the first Foundation of the Monastery at *Glassenbury* which he had met with, *Apud Sanctum Augustinum, Anglorum Apostolum*, his unwary Rea-

(a) Vid. Antiq. Brit. pag. 3. & Fr. Godwin de Convers. Brit. pag. 12.

ders presently concluded that he quoted some latent MS. Work of that Monk: Whereas, in truth, he meant no more than that he had met with such an Account in the Library at St. *Augustine's* in *Canterbury*. The like Phrase is common with him; and, in the same Paragraph, (a) *Apud Sanctum Edmundum*, is to be *English'd*, in the Library at *St. Edmundsbury*.

Dinoh.

The Remonstrance of *Dinoh*, Abbot of *Bangor*, against the Pretensions of this Legate *Augustine*, challenging a Supremacy for his Master in this Isle, is of some better Credit; since even (b) *John Pits* himself owns that he stoutly opposed such Encroachments, and that he has left to Posterity his Thoughts on that Subject: having written (among other Things) two Books, entitled, *Defensorium Jurisdictionis sedis Menevensis*, and *De Conservandis Britannorum Ritibus*. Both these Treatises have certainly been fram'd out of that Answer of the Abbots, which Sir *H. Spelman* (c) has

(a) Vid. Cl. *Usserii* Antiq. Brit. Eccles. p. 56.

(b) Pag. 104. Vide & *Baleum*, fol. m. 35. (c) Concil. Tom. 1. p. 108. Extat etiam *Wallace* in Bibl. Cott. *Claudius*, A. 8.

given us in *Welch, English* and *Latin*: having found it in an old Transcript out of a more ancient Manuscript in the two former Languages; and adding a Translation of his own, in the last. The Critique that our Learn'd *Stillingsfleet* gives upon this Piece, and its Publisher, is what I dare not add to: (a) *There is*, he says, *all the appearance of Ingenuity and Faithfulness that can be expected; and he was a Person of too great Judgment and Sagacity to be easily imposed upon by a Modern Invention, or a new-found Schedule.* I know some *Romanists* have endeavour'd to persuade the World, That this Monument bears no great Age, and was probably forg'd since (b) the Reformation: But since Venerable *Bede* (c) himself (who was as great a Favourer of *Augustine*, and as profess'd an Enemy to the ancient *British Church*, as they could wish) confirms the main of the Story, they will not easily persuade us that the whole is improbable.

I can hear of no more ancient Treasures relating to the Ecclesiastical State of Old Britain, save only the *Sanctum S. Graal*.

(a) Orig. Brit. p. 360. (b) *Eman Schelstraet*, Dissert. pag. 103. (c) Eccles. Hist. l. cap.

Graal: Which, says trusty *John* (a) *Pits*, was written by an Anonymous Hermit about the Year 726. and gives an ample Account of the Miracles wrought by *Joseph* of *Arimathea*. Indeed *Vincentius* (b) of *Beauvais* mentions such a *French* Legend; which, as he observes, had the Name of *Graal* (or *Grael*) because it likewise treated of a Dish of Meat, miraculously preserved since our Saviour's last Supper: But the Book (he confesses) was somewhat hard to be met with. In this Dish (which was to be seen among the sacred *Κειμήλια* at *Glastonbury*) they pretended to have part of the true Blood of our Redeemer: But whether 'twas of that shed on the Cross, or of that which was at the said last Supper, after Consecration, the (c) Historian dares not be positive. However, from hence the same Person gives the Relick the Name of *Sangreal*, i. e. *Sanguis Realis*: And from him 'tis (d) probable the following Writers, gave that Title to the Legend it self. The Learned Reader will pardon me if I

(a) Pag. 122. (b) *Specul. Histor. lib. 23. c. 27.*
 (c) *Tho. Malorii Hist. Arsburi R.* (d) *Vid. Usserii*
Brit. Eccles. Antiq. p. 9. & Orig. Brit. p. 13.

give him a further Account of this rare *French MS.* out of *Monsieur Borel's* (*a*) Glossary: Which (because the Book is not in many of our *English* Libraries) I shall do at large in his own Words. *Il ya un Romant ancien, says he, intitule, La Conqueste du Sain-greal, c. du S. Vaisseau ou estoit le Sang de Jesus-Christ, qu'il appelle aussi le Sang real, c. le Sang royal. Et ainsi ces deux choses sont confondues tellement, qu'on ne connoist qu'avec peine quand les anciens Romans qui en parlent fort souvent, entendent le Vaisseau, ou le Sang. Perceval l'explique bien en ces mots:*

Senefioit que li greaus,
Qui tant est beaux & pre-
(cieux,
Que le S. Sang glorieux,
Du Roy des Rois y fu re-
(ceus.

Et ailleurs : Un greal Trestout descouvert.

Item, Et puis apporta un greaux
Tout plein de pierres pre-
(cieuses.

(a) *Tresor de Recherches & Antiquitez Gauloises & Francoises*, 419, Paris, 1655. in voce *Grasl*.

R. de Merlin MS. Ne oneques peus ne fust veu au siecle, ne du greal ne palle. *Et apres il dit :* Et cil Rois pecheors avoit le digne sang Jesus-Christ en garde. *D'ou il est manifeste que le R. de Sangreal, n'est que du Sang Royal de Jesus-Christ.* Item, Pensa moult a la lance, & ou graal qu'il avoit veu porter. *Ce texte monstre que c'estoit un vase.* Mais en suite le mesme Autheur parlant du Graal, l'appelle un Vaisseau ; car il parle ainsi : Et quand le premier mes fust apportee, si issi le Graal fors d'une Chambre, & les dignes Reliques auenc ; & si tot comme Perceualle vit qui moult en avoit grand desir de sca-voir, si dit : Sire, je vos prie que vous me diez, que l'en fert de cest Vessel que cest vallet porte. *Et encore il dit ailleurs :* Et porce laupelon nos Graal qu'il agree as prodes homes. En cest Vessel gist le Sang de Jesus-Christ. *En ce texte il donne une Etymologie differente du Sang Royal, a sçavoir le Sang agreable aux hommes, en ce qu' ils en lavent leurs pechez.* Et derêchef confirmant cela, il dit vers le commencement de son Livre. Et ils distrent, & porrons dire du Vesseil que nos veimes ; & coman-le clameron nos qui tant nos gree, cil qui
ly

ly voudront clamer ne metre non a nos
 esciens, le clameront le greal qui tant
 agree: Et quant cil l'oyent, si dient,
 bien doit avoir non cist vesseaux graax.
Et ainsi le nomment. Et enfin il dit :
 Ou li Vessel de graal feit. *C'est le vase*
ou Joseph (dit- il) recueillit le Sang qui
sortit des playes de Jesus-Christ, lors qu'il
lavoit son corps pour l'embaumer, a la
maniere des Juifs.

The present Age, amongst her many *R. Brou-*
 Writers in all parts of Learning, has *gh-ton.*
 afforded us some that have thought it
 an Undertaking worth their Pains to
 search after the Remains of our first
British Church; and the Discoveries
 they have made have met with very
 different Characters and Entertain-
 ment, according as they have fall'n in-
 to the Hands of proper or improper
 Judges. The first of these (I suppose)
 was *R. Broughton*, a Secular Priest;
 who was bred at *Rheims*, and sojourn'd
 sometime (a) in *Oxford*. In this latter
 Place he collected Materials for his (b)
Ecclesiastical History of Great Britain,
 from the Nativity of our Saviour unto
 the happy Conversion of the *Saxons*.

(a) Athen. Oxon. vol. 1. pag. 854. (b) Fol.
 Duaci, 1633.

The Account that Mr. *Wood* gives of this Book, is this; *Tho' 'tis a Rapsody, and a thing not well digested, yet there's a great deal of Reading shew'd in it.* 'Tis said King *James I.* was overjoy'd to hear of (a) Sir *R. Cotton's* Design of writing our Church-History, from the first planting of Christianity to the Reformation: And so far he carry'd on the Project, as to draw together no less than (b) Eight large Volumes of Collections, which have long been (and still are) very serviceable to those that engage in those Studies.

J. Usher. The like Collections were made (about the same time) by *AB. Usher*, the most Reverend and Learn'd Primate of *Ireland*, and soon after Comendatory Bishop of *Carlisle*; of whom (c) one (that knew him well, and was as able as any Man to judge of him) gives this Character, *Vir ob Eru- ditionis immensitatem, morumq; Sanctitatem toto Orbi Venerandissimus.* His Book was first printed at *Dublin*, under the Title, (d) *De Primordiis, &c.* and is

(a) *D. Smith, de Vit. D. Rob. Cotton, pag. 24.*
 (b) *Bibl. Cott. Cleopatra, E. F.* (c) *D. Joh. Marsham, in Regum ad Monast. Angl. Tom. 1.* (d) 4to. 1639.

since publish'd by the Name of (a) *Britannicarum Ecclesiarum Antiquitates*. 'Twas begun by Command of King *James I.* who gave him Licence, under the Great Seal of *Ireland*, to retire from his Bishoprick of *Meath* to one of our *English* Universities, for the more effectual carrying on of so good a Work: And this (b) Grant was had and enjoy'd above a dozen Years before the Book was first published. He begins with a Collection of whatever Narratives and old Stories he could meet with about *Simon Zelotes*, *Joseph of Arimathea*, and others, first planting Christianity in this Island: From whence he proceeds to the Legend of King *Lucius*, and the whole Succession of those Archbishops and Bishops descended from *Jeoffrey of Monmouth's* *Flamines* and *Archi-Flamines*. After this, we have the Settlement of three Metropolitcal Thrones, at *London*, *Tork* and *Caerlion*; which are afterward removed to *Canterbury*, *Dole* (in *Britany*) and *St. Davids*. Then follows the generous Endowments of *Glastonbury*, and other places by *Lucius*

(a) Fol. Lond. 1687.
Dr. Parr, p. 24, 45.

(b) See his Life by

and *Arthur*: The Martyrdom of *St. Alban* and his Friend (or Cloak) *Amphibalus*, with many more of their Fellow-Saints: The famous Expedition of *Ursula*; &c. Interwoven with these Reports, the Reader will find a deal of excellent Learning, and the clearing of many doubts in our *British*, *Roman* and *Saxon* Antiquities. He also gives a particular Account of the Original and Progress of the *Pelagian* and *Semi-Pelagian* Heresies; and concludes with the Remains *St. Patrick*, and the ancient *Scottish* (or *Irish*) Church. The Author himself (a) modestly calls the Work, *Ex omni Scriptorum genere promiscue congesta farrago*. Which Sir *Geo. Mackenzie* has, a little bluntly, translated; (b) *A confused Rabble*, and a *formless Lump of fabulous Nonsense*. 'Tis a more just Account that another gives of this Treasure of our ancient Church-History, That (c) *all that have written since, with any Success, on this Subject, must own themselves beholding to him for his Elaborate Collections*. In the late Edition, the References which the Author makes to the

(a) In Præfat. p. 2. (b) Def. of Royal Line, p. 11. (c) Dr. *Parr*, in vit. Authoris, p. 44.

several parts of his Work, are very faulty : The Margin of the former *Quarto* Edition having not always been Corrected.

The same Year with AB. *Usher's H. Spelman's* Book, was publish'd Sir *H. Spelman's* man. first Tome of the Councils, Ecclesiastical Laws and Constitutions, &c. of this Kingdom, and its Dependencies: Whereof we are to give some farther Account anon. For the present, the Reader is only to be inform'd, That the excellent Publisher of those Collections has prefix'd to them an Elaborate and Learn'd Discourse of his own; touching the first Preachers of the Gospel in this Country, our *British* Metropolitans, and the State of the Churches under them.

The next that engaged in these dark *W. Lloyd* Enquiries, was our Learn'd Dr. *William Lloyd*, (then Bishop of *St. Asaph*, now of *Coventry* and *Lichfield*) in his (a) Historical Account of Ancient Church-Government in Great Britain and Ireland. The Undertaking became a Bishop of our *English* Church; and the Performance answered the great

(a) 8vo. Lond. 1684.

Opinion that Men of Learning have always had of this worthy Prelate. His Aim in it was the encountring an Objection against the Order of Episcopacy, from the Story of the *Scotch Culdees*: An Argument put into the Mouths of our Schismatics by *Blondel* and *Selden*, out of the abundant Kindness they had for our Establishment. In the answering of the several Cavils of these Learned Men, the Bishop thought himself obliged to give a short History of the first planting of the *Scots* in *Great Britain*; which thwarted the common Road of their Historians since the Days of *Hector Boethius*, and bereaf'd them of about Forty of their first Monarchs. This *shortening of the Royal Line*, His Majesty's Advocate of *Scotland*, the late Ingenious and Learn'd Sir *Geo. Mackenzie*, presently resented as an Affront little short of what the Lawyers of that Country call *Lese-Majesty*; and therefore publish'd (a) a *Defence of the Antiquity of the Royal Line of Scotland*. In this Tract the zealous Author was so wholly on Fire, that 'twas not safe for the Bishop himself

(a) 810. Lond. 1685.

to approach him: but his incomparable Friend Dr. *Stillingfleet* took the (a) Pains to confirm, at large, the Bishops Positions, and to answer the most considerable of Sir *George's* Objections. Soon after, the Advocate published a (b) Reply to his new Antagonist, under the Title of *The Antiquity of the Royal Line of Scotland, further clear'd, &c.* I am not now concern'd to enquire whether these two great Opponents, or their no less ingenious Answerer, had the better in these Debates; tho' I may perhaps hereafter weigh some of the Arguments on both sides, if I live to publish my Notes on the *Scotch* and *Irish* Historians. For the present, I shall only observe that the Cause of our Church in this Controversie, was thought long since to have been secur'd. (in few words) by Sir *John Marsham* (c). *Columbanus* (says he) *postquam in Hybernia Armachanum Monasterium fecerat, Anno 565. Britanniam venit ad Piētos: Australes autem Piētos Nynias Brito ad Veritatem converterat, Anno 412. & hii Insulam Episco-*

(a) In præfat. ad Orig. Brit. (b) 8vo. Lond. 1686.
 (c) In *περὶ τῆς* ad Monast. Angl.

patus sedem fecerat. This last particular was more than needed ; and is what he could not prove from (his avow'd Author) Venerable (*a*) *Bede*, who says no such thing. He never speaks of *Nynias's* being at *Hy* : but expressly tells us , that his Church was at *Whithern*.

E. Stillingfleet.

The latest of our *British* Church-Historians (and, who shall come after him ?) is the renown'd Dr. *Stillingfleet*, now Bishop of *Worcester* ; whose (*b*) *Origines Britannicae* have perfected all the Collections of former Writers on that Subject. The Design of the Book is to vindicate the Liberties of the ancient *British* Church, against the pretended Jurisdiction of the Bishops of *Rome* : so that it reaches only, from the first appearance of the Christian Faith in this Island, to the Conversion of the *Saxons*. 'Tis penn'd with an Accuracy of Judgment and Purity of Style peculiar to its great Author ; and clears many doubtful Passages that had escaped the diligence of the famous AB. of *Armagh*. He tells us (in the conclusion of his Preface) that it comes

(*a*) Hist. Eccles. lib. 3. c. 4. (*b*) Fol. Lond. 1685
forth

forth as a Specimen of a greater Design ; to clear the most important difficulties of Ecclesiastical History. He rejects, for very good Reasons, the *Glastonbury-Legend* of *Joseph of Arimathea* ; but confirms the Story of *St. Paul's* planting a Church in this our *τῆρουσι δ' Δύσσως*. The History of King *Lucius* he endeavours to set free from the Monkish Fopperies and Contradictions that clog it in other Authors ; explains the Subscriptions of the *British* Bishops in the Council of *Arles* ; shews the probability of some of 'em being present in the Council of *Nice* ; excellently illustrates the State of *Arrianism* and *Pelagianism*, &c. The *Picts* he thinks (contrary to *Camden's* Opinion) to have been a People originally distinct from the ancient *Britains* ; and agrees with *Hector Boethius*, for better Reasons than ever he knew, that they were some of the old Maritime Inhabitants of the *Baltic* Sea. He teaches his Reader how to judge of the Antiquities and Antiquaries of *Scotland* and *Ireland* ; and concludes with a very particular and full Account of the great Revolution in this Island, upon the coming in of the *Saxons*. His Preface (as we have

already hinted) was attack'd by Sir George Mackenzie; and the Book it self by Emanuel a Schelstrate (Keeper of the Vatican Library) in his (a) *Dissertation concerning Patriarchal and Metropolitcal Authority*. To the latter there needs no other Reply, than only to tell him; 1. The probable Arguments alledg'd for St. Paul's preaching Christianity in this Isle, are not to be overthrown by less probable ones on the behalf of St. Peter: Nor should the Man that admits King Lucius's and Pope Eleutherius's Epistles as genuine, reject the MS. account of Abbot Dinoth and his Monks. 2. Mr. Launoy and Dr. Bevérege agree with Dr. Stillingfleet, in their Exposition of the sixth Canon of the Nicene Council, as well as the Anonymous French Author of the Treatise *De Disciplina Ecclesiæ*; who exactly jumps with our great Prelate in his Notion about the *Suburbicarian Churches*. Dr. Basire's (b) four Positions, asserting the Legitimate Exemption of the British Church from the Roman Patriarchate, contain only a

(a) 4to. Angl. Edit. Lond. 1688. (b) *Ancient Liberty of the Britannick Church*, 120. Lond. 1661.

short Essay towards the proof of what we have more amply advanc'd, and more clearly demonstrated, in the *Origines*; not to mention that the greatest part of 'em are borrow'd from *John Barnes's* (a) *Catholico Romanus Pacificus*.

The Lives of our *British* Saints must *Saints.* be read with the allowance that's usually given of those of our Neighbouring Nations: and we are not under any great difficulties to learning what Opinion even the *Romanists* themselves have of the Writings of their Monks on these Subjects. *Dolenter hoc dico* (says (b) *Melchior Canus*) *multo severius a Laertio vitas Philosophorum scriptas, quam a Christianis vitas Sanctorum, longeq; incorruptius & integrius Suetonium Res Caesarum exposuisse quam exposuerint Catholici, non res dico Imperatorum, sed Martyrum, Virginum & Confessorum.* 'Tis the sense of the gravest and best Writers of that Church; and what will very well agree to those of the Times and Country we are now mentioning. There cannot be bolder, nor more inconsistent Miracles than those

(a) 8vo. Oxon. 1680. (b) Loc. Com. lib. 11. cap. 6.

we meet with in the Stories of *St. Alban* and *St. Patrick* : And the whole Treasury of Legends seems to be out-vy'd by the choice Adventures of *St. Ursula* and her Train. To furnish the Reader with an exact List of all the ancient Saints of this Island, would be as edifying as to present him with a Catalogue of the Parishes of *Wales* ; most of which bear the Inscription and Name of some one or other of Them. Besides the general Pains taken by (a) *Surius* and others in this Matter, there are some who have more particularly treated of our *British* Saints ; and others that have apply'd themselves to the History of the Life, Actions and Sufferings, of some special Hero. *John Pits* (b) tells us of *Johannes Anglicus* (who seems to have been a *Welch* Man, notwithstanding his Name) that wrote a Book *De Vitis Sanctorum Wallensium* : And we are also told (by a (c) Brother of his, of somewhat better Authority) that there is now in the Library of the *English* College at *Rome*, a Manuscript

(a) *De Sanctor. Hist.* Tom. 7. Fol. *Cologn.* 1576. & *Collect. Hist. Sanct.* Edit. *Lovan.* 1485. (b) p. 868. Ubi & Liber MS. extare dicitur in *Bibl. Gu. Copi.* (c) *Ath. Oxon.* vol. 1. p. 182.

Treatise (of the like import) by *William Good*, a Fugitive Papist under the Reign of Queen *Elizabeth*. 'Tis likewise certain that *Ricemarchus* (whether (a) Bishop of *St. Davids* himself, or only Son to *Sulgenus* Bishop of that Place, or both) wrote such a Martyrology: tho' perhaps in the Manuscript Lives of the *British* Saints, which are now in the (b) *Cottonian* Library, the Life of *St. David* is only to be ascribed to that Author. In perusing those of the several other Writers, who have made it their Business to collect or invent Matter for the magnifying of some single Martyr, the Reader will be cautious in separating the Chaff and good Corn: And so, by distinguishing the Monk from the Historian, a good use may be made of these *Romantick* ones that follow.

St. Alban is our Proto-Martyr, and *S. Alban* might therefore justly challenge the first place in our Catalogue, if the method of the Alphabet (which shall be our Guide) had not given it him. His Life has been the Subject of some learn'd

(a) Vid. *Vsserii* Antiq. Brit. Eccles. pag. 3. & *H. Wharton*, præf. ad Angl. Sacr. vol. 2. pag. 25.

(b) *Vespasianus*, A. 14.

Pens ; and of some that were otherwise. The first that we hear of was a (a) Person of good Abilities, who wrote about the Year 590. but had the modesty to conceal his Name. This Work was translated into *Latin* by (b) *Will. Albanensis* (a Monk of St. *Albans*) who afterwards prevail'd with his Brother (c) *Ralph de Dunstable*, to turn it into Heroic Verse. *Unwon*, an old Priest well skill'd in the ancient *British* Language, translated another such Volume (but of much greater Antiquity) at the Request of Abbot *Ædmar* about the Year 970. whereof we have an notable Account given by (d) *Matt. Paris* ; who is also (e) reported to have written two Books of the Martyrdom of St. *Alban* and St. *Amphibalus*. Dr. *Wats* could not meet with them ; and indeed *Pits* is not very consistent in the Account he gives of them : For he elsewhere tells us, That a certain modest Gentleman

(a) *Pits*, p. 103. Vid. etiam *Usser. Antiq.* p. 80.
 (b) *Bibl. Cott. Faustina*, B. 4. (c) *Ibid. Claudius*, E: 4. (d) *In vit. Abbatum S. Albani Edit. Wats.* p. 41. (e) *Joh. Pits*, p. 339, 887.

(who calls himself (a) *Miserorum Simplicissimus*) wrote these same Books, which were translated into French Verse by *M. Paris*; as they were afterwards into *English* Meeter by *John Lydgate*. The latest Writer of his Life is *Stephen Gourmeline*, a (b) *Cornish* Man; who is said to have published something of that kind about the Year, 1585.

St. *Columba's* Life translated out of *S. Colum-Cornish*, was in the Hands of Mr. *Roscarrock*, who communicated it to (c) Mr. *Camden*; and thereby convinced him of an Error (which he had advanced in some of the first Editions of his *Britannia*) that St. *Columb's*, a Market-Town in *Cornwal*, had its Name from *Columbanus*, the famous *Scotch* Apostle.

St. *David's* had almost as many Penmen as St. *Albans*. The oldest (says (d) *Bollandus*) is the *Utrecht-Manuscript*, which he publishes. The next

(a) In the Conclusion of that translated by *W. Alban*, the Author calls himself *Miser* and *peccator ultimus*: and this is what *M. Paris* translated into French, *Usser. Antiq. p. 82. 83. Bibl. Cott. Otho. D. 8. (b) Pitts, 784. (c) Vid. Camd. Epist. p. 91. & Britan. Edit. noviss. pag. 10. (d) Act. Sanctor. Martyr. lib. 1. §. 1. num. 5.*

to this he thinks that in *Colganus*; which he believes to be that which was written by *Ricemarchus*, and is now publish'd by (a) Mr. *Wharton*. This industrious Person observes that, out of this, all the latter Writers of his Life have transcribed their Treatises: particularly *Giraldus* (b) *Cambrensis*; who omits some Miracles, but gives new ones in lieu of them, and is (with the like freedom) epitomized by *John* of *Tinmouth* and *Capgrave*. For this Reason he has thought it sufficient to give us *Giraldus* entire; adding only what he was pleased to omit in that of (c) *Ricemarchus*.

S. *Dubri-*
cins.

St. Dubricius (Arch-Bishop of *Caerleon*) is beholden to one *Benedict*, Monk of *Glocester*; who is supposed to have written his Life about the middle of the Twelfth Century. This is also publish'd by the same Learned Person; who (d) acknowledges he pass'd over some fulsome Miracles, and guesses that its Author borrowed his best Materials from *Geoffrey* of *Landaff*, whose Ma-

(a) *Angl. Sacr.* vol. 2. p. 645. (b) *Ibid.* p. 628. *Bibl. Cott. Viellius*, E. 7. (c) *Bibl. Cott. Vespasianus*, A. 14. (d) *Vid. Præfat. ad vol. 2. Angl. Sacr.* p. 25. & deinde p. 654, 655.

manuscript-History of this Saint was in the same Volume out of which this is given us.

St. *Germanus's* Embassies (under S. *Ger-Pope Celestine*) have been treated on at *manus.* large by some Forreigners, and others of our own Nation: of whose Performances the inquisitive Reader will have a better Account from our great (a) AB. *Usher*, than I can pretend to give him.

St. *Kentigern* (better known to our S. *Kenti-Northern Borderers* by the Name of *gern.* St. *Mungo*) had his Life largely written by *Josceline*, a Monk of *Fournes* in *Lancashire*, whose Book is now in Sir *John Cotton's* Library: But whether that which was written by his Scholar (b) St. *Asaph* be any where extant, I dare not take upon me to determine.

S. *Lupas* was *Germanus's* Collegue in the notable Undertaking for confounding of the *Palagian* Heresy, and re-establishment of Catholicism in this Island; and has been particularly obliged by an (c) anonymous Writer of his Life.

(a) Antiq. Brit. Eccles. p. 175. (b) *Bale*, Cent. 1. cap. m. 53. & *Piss*, p. 103. (c) Antiq. Brit. Eccles. p. 176.

S. Ni-
nian.

St. *Ninian* (who by our Neigh-
bours on the Borders of *Scotland* is cor-
ruptly call'd *Ringen*, and is remem-
bered in our *Nine Churches* in *Cumber-*
land) is (a) reported to have had his
Wonders recorded by *Ealred* Abbot of
Rievaulx: which is not so certain, as
that his Life was some time (b) extant
and pretty common in *Ireland*.

S. Pa-
trick.

St. *Patrick*, the great (c) Apostle of
Ireland, is challenged by the Monks of
Glassenbury; and therefore may be
reckon'd indifferently either a *British*
or *Irish* Saint. Under the former De-
nomination we must believe that his
History was written by (d) *Gyraldus*
Cambrensis; and under the latter by
Joceline and (e) *Rich. Stanyhurst*.

S. Teliau.

St. *Teliau* (or *Eliud*, St. *David*'s Suc-
cessor in his Arch-bishoprick) had his
Life penn'd by *Geoffrey* of (f) *Landaff*,
Brother to *Urbane* Bishop of that See,
about the beginning of the Twelfth
Century; whose Treatise is still to be

(a) Vid. *Pits*, 229, 230. (b) *Ufferii* Antiq. p. 347.
(c) *AB.* *Uffer* mentions an old MS. Life of this Saint
in the Library at *Lovain*; which quotes some Passages
out of his own Writings. See his Letters, p. 1.
(d) *Pits*, p. 279, 280. & *Præf. ad Angl. Sacr.* vol. 2.
p. 23. (e) 8vo. Antwerp, 1587. (f) *Bibl. Cott.*
Vespasianus, A. 14.

had at large in an (a) old Register-book of that Church.

St. *Ursula*, and her Eleven thousand S. *Ursula* Companions, had reason to expect to have their Story handed down to Posterity in a Method peculiar to themselves; and therefore (about Thirteen Ages after their Martyrdom) they deputed one *Verena* to bring hither a true Relation of their Sufferings. This she punctually revealed to one *Elizabeth* a Nun of *Schaffhausen*: who publish'd (with the great Applause of the Monks of *Cologne*, who set her on Work) her (b) Visions on this Occasion.

St. *Winefride*'s Miracles (and the S. *Winefride*. many glorious Cures done by her Well *fride*. in *Flint-shire*) were Register'd by (c) *Robert* Prior of *Shrewsbury*; who (about the Year 1140.) translated her Relicks to his own Convent: so that 'tis justly (d) wondered how *Giraldus Cambrensis* came to take no notice of this sacred Fountain in his Itinerary of *Wales*, which was penn'd many Years after. The Wonder will increase when we consider that, long before

(a) Vid. *Usserii* Antiq. Brit. p. 44. (b) 8vo. Paris, 1513. & Colon. Agrip. 1628. (c) *Bale*, Cent. 2. cap. 76. (d) *Ath.* Oxon. vol. 1. p. 605.

the Prior's time, her Life was written by (a) *Elerius* a Monk of *St. Asaph*: who himself (about the middle of the Seventh Century) instructed her in the Monastick Rules; and had the comfort of seeing her so great a Proficient as first to turn Nun, afterwards to become an Abbess, and (in the end) a Martyr, under the Tyranny of *Carodocus*.

J. Tyn-
mouth.

Abstracts of these Lives (and many others which are either now lost, or, at least, have not come to my Knowledge) may be had in the voluminous Work of *John of Tynmouth's* (b) *Sanctilogium Britannia*; which gives the best and largest Account, that is any where extant, of the Lives of our *British, English, Scotch and Irish* Saints. The whole is a Collection of such Passages as related to these Holy Persons, out of his *Historia Aurea*, mention'd in the first part of this Work: And this perhaps gave occasion to *Mr. Pitts* to split the *Sanctilogium* into a *Majus* and *Minus*; and to provide a pair of (c) *Appendices Martyrologii* to bind up with

(a) *Pitts*, p. 109. (b) MS. in Bibl. Cott. *Tiberius*, E. 1. (c) *J. Pitts*, p. 500.

these two Books. There's an ancient and fair Copy of it in the (a) *Cottonian* Library; at the end whereof we have this Note : *Hunc Librum dedit Dominus Thomas de la Marc, Abbas Monasterii St. Albani Anglorum Proto-Martyris, Deo & Ecclesie B. Amphibali de Redburn; ut Fratres ibidem in cursu existentes per ejus Lecturam poterint cælestibus instrui, & per Sanctorum Exempla virtutibus insigniri.*

John Capgrave, Provincial of the *Augustine* Friars, and Confessor to the famous *Humphrey* Duke of *Glocester*, epitomiz'd *Tynmouth's* Book; adding here and there several Fancies and Interpolations of his own, It was translated into *English* by *Caxton*, and first printed in the Year 1516. since which time it has been frequently reprinted, both here and beyond the Seas, and is common in the Families of our Gentlemen of the *Roman* Communion. He's not quite so modest as his Principal *John* of *Tynmouth*; who sometimes (c) prefaces a Miracle of a more than ordinary size, with leaving his Reader to a

J. Capgrave.

(a) *Tiberius*, E. 1. (b) *Vid. Cl. Usserii* *Antiq.* p. 10, 11. & 332.

liberty of believing or disbelieving, as his own Reason shall guide him. But, so far is both *Capgrave* and his Translator from any thing of this bashful Temper, that they always load a Man's Faith with more than it well can carry. For Example ; The Story of *St. Ursula* and her Eleven thousand Virgins was thought (in former times) a sufficiently glorious Army of Martyrs : but *Mr. Caxton* assures us, there were also Fifteen thousand Men that suffer'd with them, and so the whole Company consisted of no less than 26000. This part of the History was vouch'd to him by the Men of *Cologne* ; who seem to have had some farther Revelation since the Days of *Tynmouth* and *Capgrave*.

C H A P. II.

*Historians of the English Church,
from the coming in of Augu-
stine the Monk, to the Con-
quest.*

THE Conversion of our *Saxon* Ancestors happen'd at a time when Learning run very low, and when a general Credulity and want of Thought gave opportunity to the Monks of coining their Legendary Fables, and obtruding them upon the World for true and unquestionable History: So that the main part of the Ecclesiastical Story (if we may so call it) of those Ages is to be had amongst the Lives of our *English* Saints, which are much of a piece with those of the *British* already mention'd. The Account that (a) *Augustine* gave to Pope Gregory, of the Success of his Apostleship in *Kent*, is hardly extant: But we have the Queries he put to that

(a) *Bale, Fol. m. 35.*

Holy Father, with the Pope's Answers, in (a) *Bede*; from whom several of our later Historians have transcrib'd them. Both the Questions and Answers are plain enough, and of no great moment; yet I think *Bale's* Censure a little too severe, when he affirms that they are *Omnis Evangelii atq; Legis Eruditionis vacuae, immo ineptissima.*

Bede.

In truth Venerable *Bede* is the only Person of those Times, that deserves the Name of an Ecclesiastical Historian; there having not been many of his Contemporaries furnish'd with either Learning or Judgment sufficient for such an Undertaking. The Account which (b) himself gives of his own Life, is, That he was born within the Territories (or *Sundorlande*, says the *Saxon* Paraphrase) of the Monastery of *St. Peter* and *St. Paul* at *Weremouth* and *Farrow*; where he was afterwards Educated: That he was, when Seven Years old, committed to the care of Abbot *Benedict*: That he was ordain'd Deacon (at Nineteen) and Priest (at Thirty) by *St. John* of *Beverly*: That from thenceforth he continued still in

(a) *Eccles. Hist. lib. 1. cap. 27.* (b) *Ad fin. lib. 5. Hist. Eccles. pag. (See Edit. Wheloc.) 492.*

the same Monastery to the 59th Year of his Age. Here he imploy'd himself in writing Commentaries on the Scriptures, and distinct Treatises upon almost every part of Learning; most of which are still extant. What we are (at present) concern'd in is his Ecclesiastical History of this Island, in Five Books, which have had many (a) Impressions in *Latin*; the Language wherein he penn'd them. It's plain he had seen and perus'd several Chronicles of the *English* Kings, before his own Time: witness that Expression (b) *Unde cunctis placuit Regum tempora computantibus*, &c. But he first attempted an Account of their Church-Affairs; and kept Correspondence in the other Kingdoms of the Heptarchy, the better to enable him to give a true state of Christianity throughout the whole Nation. He treats indeed most largely of the Conversion of *Northumberland*, and the progress of Religion in that Kingdom: but always intermixes what other Relations he could borrow from Books, or learn from such living Testimonies as he believed

(a) 8vo. Antverp. 1550. Heidelb. 1587. Colon. 1601. &c. (b) Lib. 3. cap. 1.

to be credible. Some have censur'd his History, as compos'd with too great partiality; favouring, on all Occasions, the *Saxons*; and depressing the *Britains*. Such a Charge is not wholly groundless. He must be pardon'd for stuffing it, here and there, with thumping Miracles; the natural product of the Zeal and Ignorance of his Age: Especially, since so little Truth was to be had of the Saints of those Days, that there was a sort of Necessity of filling up Books of this kind with such pleasant Legends as the Character of the Country, or a good Invention would afford a Man. It's worth our observation that none of the Writers of his own Life have mention'd one single Miracle wrought by him; because they had enough of Truth to relate: Not but that we may boldly reckon him (as a Foreign Minister is said once to have done) a much better Saint than many of those *Thaumaturgs* that we read of in his History. There was a Paraphrase very early made of it in the *English Saxon* Tongue, which has been printed (a) together with the

(a) Fol. Cantabr. 1644.

Original *Latin* Text: But whether 'twas done by the famous King *Alfred*, or some other Hand, we are not very certain. Mr. *Wheloc* dares not be positive; yet thinks it very (a) probable, that it was the Work of that Great Monarch, to whom (in his Title-page) he has confidently ascrib'd it. Sir *John Spelman* (b) proves him the Author, from a Distich in the Front of that very Manuscript, out of which Mr. *Wheloc* afterwards publish'd it; which runs thus,

*Historicus quondam fecit me Bæda
Latinum,
Ælfred Rex Saxo transtulit ille prius.*

Indeed, he is commonly so reputed; and particularly by (c) one, who (of all Men now living) is the best able to give a Character of the Performance, which the Reader will be pleased to have in his own Words. *Nil Regiis versionibus perfectius dici possit. Bone Deus! Quam in illis Nativus, facilis & simplex Sermo! Præcipue in Ecclesiastica*

(a) In Præfat. ad Lect. (b) *Ælfredi mag. vit.* 166. (c) *G. Hickes*, in Præfat. ad *Gram. Anglo-*
x. p. 12.

Historæ Bedæ Paraphrasi; cujus Augustissimum Auctorem, sive dictionis in ea puritatem, sive perspicuitatem Styli, sive hypotyposin illam miram, qua res omnes quasi ob oculos legentis ponit; spectes, Cesari in dicendo equalem censebis. The Publisher of this Noble Monument has beautified his Edition with some learn'd Annotations of his own; wherein he takes frequent occasion to shew in what Points of Doctrin our *Saxon* Ancestors differ'd from the present Members of the *Roman* Church, and agreed with those of the Reform'd. If we live to see this Paraphrase reprinted (and, why should we despair?) it will have considerable Enlargements from the excellent Notes of *Fr. Junius*, (a) who has carry'd his Animadversions and Illustrations through the whole Work: and some advantage may be given it from a Manuscript Copy in (b) *Corpus Christi* College in *Oxford*, which *Mr. Wheloc* never saw. The History it self was translated into *English* by (c) *Tho. Stapleton*, a Doctor of Divinity in the University of *Lovain*:

(a) Inter Codd. MSS. *Junianos*, Oxon. (b) Vid. Not. in *Ælfr. m. vit.* p. 166. (c) 8vo. Antverp. 1565.

But (as on other Occasions he has shewn himself too partially inclined to serve the Interests of his own Church, so) we have here (a) sometimes just Cause to complain that he does not deal fairly, and honestly with us. *Rich. Lavingham* (Prior of the Carmelite Monastery at *Bristol*, and a mighty Writer in Divinity, about the latter end of the Fourteenth Century) is (b) reported to have epitomiz'd *Bede's* History; beginning his Work with *Britannia cui quondam Albion, &c.* There's such an Abstract added in *Wheloc's* Edition, with a continuation to the Year, 766. which perhaps may be the same: For, tho' it does not begin with these words, *Bede* himself begins with such as are very like them; and to confound two Writers, if they appear under the same Cover, is no great Transgression in my Author. There's another anonymous Continuer of this History, who descends below the Conquest; and whose Book (now in MS. in the publick Library at *Oxford*) is

(a) Vid. Edit. *Wheloc.* p. 29. & 115. (b) *J. Pius*, p. 534.

quoted by some of our most Learn'd
(a) Writers.

H. Spelman.

All that look'd like Truth in *Bede's* Collections, and was purely Ecclesiastical, was remitted into the First Volume of Sir *Henry Spelman's* (b) Councils: to which were added such other genuine Remains of the *Saxon Church*, as that Industrious and truly Religious Knight could any where meet with. This good Work was undertaken at the Entreaty of AB. *Abbot*, and his Successor *Laud*; and mightily encourag'd by Bishop *Andrems*, who had Thoughts of engaging in it himself. Many of the Notes are owing to AB. *Usher*; who seems to have furnish'd the Author with more than were published. He is mightily perplex'd in some of them, when he comes to reconcile the Times of the Kings and Bishops mentioned together in the Laws; and the Difficulties increase upon him, by his adhereing too stiffly to Bishop *Goodwin's* and Sir *H. Savil's* Authority. Had he had the compleat *Saxon Chronicle* (especially, with the Advantages of such accurate *Indices* as are now

(a) *Guil. Somner*, Antiq. Cantuar. p. 157. Hist. Oron. lib. 1. p. 49. (b) Fol. Lond. 1639.

publish'd with it) these Mists would have vanish'd more readily; and he would have had much fewer Achromisms to disturb him. He confesses, he often follows blind Guides; and is therefore apprehensive of the danger he's in of leading his Reader into the same Ditch with himself. Some Laws, he acknowledges, were omitted (he knows not well by what Misfortune) which were even in his own Possession; and others were communicated by his Friends (chiefly, the Learn'd Primate of *Armagh*) when 'twas too late to insert them in their proper places. His Translations are mostly *Lambard's*, which we have already observed to be uncorrect. Where those fail'd him, he made use of *W. L'Isle*, and (sometimes) his Son Sir *John Spelman*; who seems to have understood our ancient Language better than his Father. He had also great Assistances from Mr. *Stephens*, a Person eminently skill'd in our English Antiquities; and who, for his good Services in the Edition of this very Book, is (a) said to have had a Prebend of *Lincoln*, procured for him

(a) Hist. & Antiq. Oxon. lib. 2. p. 223. Vide etiam ipsius H. Spelm. præfat. ad Lect.

by AB. *Laud.* There are several Mistakes in the very Titles of his Chapters. I shall only instance in Two: 1. (a) *Ædgari Regis Anglorum Charta* *ae Oswaldes-Law, hoc est, de ejiciendis Clericis Uxoratis & introducendis Monachis.* 'Tis known St. Oswald was Canoniz'd for his inveterate Hatred of secular and marry'd Clergy; and for that he help'd to enact severe Laws against them. But none of these were ever call'd by the Name of *Oswald's Law*; which signifies no more than a certain Hundred of that Name in the County of *Worcester*, whereof we have this account in an old Register of that Church: (b) *Idem Rex [Ædgarus] fecit de tribus Centuriatibus, sc. Welverdes-Law & Wiburneto (qui erant Episcopi) & de Chutberes-Lawe (qui erat Prioris & Conventus) unum Centuriatum, i. e. Hundredum: Deditq; Beato Oswaldo & ejus successoribus eandem per omnia libertatem in eodem Hundredo perpetuo possidendam, quam ipse Rex habuit in suis Hundredis. Et vocatur Oswaldeflaw.* So that here's a very unfortunate Mistake; and of the same Nature

(a) Pag. 432 & 434. (b) Regist. MS. Coenob. Wigorn. in Monast. Angl. Tom. 1. p. 120.

with that we have already observed of *Denelage*, &c. in the first part. I wonder we never had any mention of the Laws of the *Picts*, as well as those of the *Danes*: since we read of (a) *Pithland-Law* in *Hector-Boethius*, of the like signification with the former.

2. The proof that a Learn'd Person (b) alledges for *Amesbury* being in the Primitive Ages of *English* Writers call'd *Urbs Ambrosii*, is not conclusive: For the Title, there referr'd to, is manifestly Sir *Henry's* own; his Author mentioning only *Ambresbyrig*, which may admit of another signification than *Urbs Ambrosii*. It may be as well, and 'twas as anciently, translated, *Mons Ambrii*. We wait impatiently for a New Edition of these Councils: And the worthy Undertaker (if God please to bless him and us with the continuance of his Health) will amply answer our Expectations. He will be able (out of *Junius's* Collections; a Manuscript in the Hands of Mr. *Jones* of *Sunningwel*, &c.) to make large Additions; and to insert them, appositely translated, in their proper places.

(a) Vid. *Usserii* Antiq. p. 350. (b) *W. Kennet*, paroch. Antiq. p. 24.

He'll finish the Pains which Mr. *Somner* long since took (*a*) to collate all the *Saxon* Pieces (already printed) with the Original MSS. and to correct the Translation. He'll give us necessary Prefaces to the whole, subjoin a convenient Glossary ; and (in a word) do all that's requisite to the rendring of such a Work as compleat as we can wish it.

Saints.

When this is done, we shall have no occasion to search any further for the History of our *English-Saxon* Church : unless the Lives of the Saints of those Times (which are very numerous) will afford us some little Supplies, together with what the Reader will find consider'd in other Chapters. I pretend not to any certain Account of the *Vita variorum Sanctorum*, written by (*b*) *Egwine* Bishop of *Worcester*, and Founder of the Abby of *Evesham* ; those of *Osbert Clarentius* (Prior of *Westminster*, A. D. 1136.) are said to be in the Library of *Bennet College* ; and *Henry* of *Huntingdon's*, in that of the Jesuits at *Antwerp*. There are two Books of these Lives, in the *Saxon* Language,

(*a*) Inter MSS. *Somner*. in Bibl. Cantuar. (*b*) *Pitt*, pag. 121, 205, 212.

in Sir *John Cotton's* Library : whereof the one was written by *Ælfric*, and the other by an Anonymous Author. I know not but they may be the same with two small Treatises, amongst *Junius's* Saxon Transcripts, *de Sanctis in Anglia sepultis*. His *Menologium* also (which is a Kalender of those ancient Saints, and was transcrib'd by him out of two old Copies in the *Cottonian* and *Bennet* Libraries) is a Piece which he thought highly valuable ; and which he sometimes refers to under the Titles of *Martyrologium*, and *Fasti Anglo-Saxonici*. Some of their Lives are describ'd at large in the Old Homilies ; tho' the main of all those Stories comes usually out of *Bede's* Shop. This is observable in the Homilies on *St. Edmund* and *St. Cuthbert* in *Bodley's* Library ; on *St. Cuthbert*, *St. Æthel-drytha*, *St. Bennet junior*, and *St. Oswald*, in the publick Library at *Cambrige* ; on *St. Ceadda* amongst *Mr. Junius's* Manuscripts ; and on *St. Cuthbert*, *St. Swithin* and *St. Ethelgetha*, in that of *Bennet* College. Other general Historians of this kind (besides *John of Tynmouth* and *Capgrave*, already mention'd) we have not many. *John Wilson's*

son's Martyrology is not much to be heeded, since an unquestionable (a) Judge of these Matters has thought fit to bestow the Epithet of *Nugivendus* upon its Author. And I know not what greater regard can be had to (Tho. Fuller's (b) great Friend) Father Jerome Porter, and his *Flowers of the Saints*. Particular Lives may be rank'd in the following Order.

S. Aldhelm.

St. Aldhelm's is most copiously written by W. of Malmesbury; whose Fifth Book of the *Engliff* Bishops, is (almost) intirely upon this Subject. It has been lately publish'd both by Dr. Gale and Mr. Wharton; whereof the former is (c) said to have imploy'd a careless *Amanuensis*, and the other confesses he transcribed a very faulty Copy. Be that Matter as 'twill, betwixt the two we may hope for an intire Book: whereas Father (d) Mabillon gave us only an imperfect Abstract. Of what Authority this Writer is to be reckon'd, we have already been acquainted: 'Tis in this Treatise chiefly, that this Credit

(a) *Usher*, Antiq. Eccles. p. 109. (b) *Hist. Eccles. lib. 1. p. 40. lib. 2. p. 91. &c.* (c) *Vid. Epist. Ded. ad Angl. sacr. vol. 2. & Præfat. ad Lect. p. 1, 2.* (d) *Act. Bened. Sæc. 4. par. 1. p. 726.*

flags, and that he falls below himself. *Pervenisset ad summam Laudem* (says (a) Dr. Gale) *si carbasia sua non impleisset Poetico furore ; si veritatem Historiæ Fabulis officiosis non contaminasset ; si de splendore & dulcedine Aldelmi minus prolixè judicasset.* We are not sure the like was done for this renown'd Prelate by *Egwine, Daniel* (his Cotemporary Bishop of *Winchester*) and *Alfred* Abbot of *Malmesbury* ; tho' *Pits* (b) affirms it : Nor can we tell what's become of those that were written by *Osmond* of *Salisbury*, or *Eadmerus*, which (c) *Mabillon* vouches for, with the same assurance.

St. *Augustine's* is (d) reported to S. *Augustine* have been treated on by Venerable *Bede*, in a very large Volume, the Manuscript Copy whereof is said to be in *Walter Cope's* Library. *Bede* (e) himself says he corrected a false Translation of the Life of St. *Anastasius* ; which I am apt to think is the Ground-work of this Story. There's hardly so good an one for (f) *Nothelmus's* three Treatises

(a) Præfat. at Hist. xv. p. 11. (b) Pag. 121, 144, 180. (c) Præfat. ad Act. Bened. sæc. iv. (d) J. Pits, p. 136. (e) Hist. Eccles. Edit. Wheloc. pag. 494. (f) Pits, p. 141.

of his Life, Miracles and Translation; which were undertaken at the joint Instances of *Bede* and *Alcuinus*. 'Tis enough that we have a bigger and a less History of him (as well as two other like Treatises on his Miracles) written by *Götseline*, sometime Monk of *Canterbury*; the former whereof is publish'd by (a) *Mabillon*, and the latter by (b) *Mr. Wharton*.

S. Cedda. *St. Cedda's* was either penn'd by *Daniel* (c) Bishop of the *West-Saxons*; or (which is the same thing to *Bale* and *Pits*) some Particulars of it were, by that Prelate, communicated to *Bede*; who took care to transmit them into his Ecclesiastical History.

S. Cuthbert. *St. Cuthbert's* has been treated on at large by a great many Hands. 'Twas first engaged in by Venerable *Bede* himself in a particular (d) Tract; wherein he has omitted no Miracle, that could well be swallow'd, even by the greedy Faith of his own Age. He wrote it first in Heroic Verse; and afterwards in Prose. It is also (e) said

(a) *Act. Bened. Sæc. 1. p. 499.* (b) *Angl. Sac. vol. 2. p. 56.* (c) *Pits, p. 144.* (d) *Inter opera ejus.* (e) *J. Pits, p. 122.*

to have been compiled by *Laurence Monk* and *Precentor of Durham*; as it certainly was by *Reginald*, (a) another Monk of that Church. *AB. Usher* (b) quotes a Manuscript Life of this Saint collected out of the *Irish Histories*; and there's another in *English Meeter*, answerable to the foremention'd *Latin Poetry*, in the Right Honourable the Earl of *Carlisle's Library at Naworth*. Many more are in (c) other Libraries. But that which I would especially recommend to my Reader, for his Diversion and a pleasant Entertainment, is the printed (d) *Legend of St. Cuthbert*, with the *Antiquities of the Church of Durham*; which was publish'd by *B. R.* a Gentleman of the old (e) Lord *Fairfax's Retinue*, but written by one *Robert Hegge*, sometime Fellow of *Corpus Christi College in Oxford*. The latter part of the Title might have been spar'd, since there's not much in it that will any way illustrate the *Antiquities of that Church*: But the Saint's own History is prettily

(a) *Bibl. Cott. Claudius, D. 4.* (b) *Antiq. Eccles. p. 489. e Bibl. Cott. Otho, D. 14.* (c) *Ibid. Nero, A. 2. Vnelli, E. 1.* (d) 8vo. *London. 1663.* (e) *Ath. Oxon. vol. 1. p. 455.*

composed, in a good orderly Method and handsome Stile; intermix'd with great variety of Learning and witty Reflections. The Publisher did not do his Author Justice: For, besides the concealing his Name, he (*a*) omitted a great many considerable Passages, all his Quotations, and a Learn'd Preface. All these Defects have been lately supply'd (from the Author's own Manuscript) by Mr. *Tanner*; who has also added some curious Notes and Observations of his own. This Piece he has had, for some time, ready for the Press: and (methinks) the Members of that great Cathedral, which owes so much to the Memory of this Saint, should encourage and countenance his Pains.

S. Dun-
stan.

St. *Dunstan's* Wonders were as famous in the West, as St. *Cuthbert's* in the North; and have been as duly recorded. This was first done by *Bridferth*, Monk of *Ramsay*; who was his Cotemporary, and whose Treatise is publish'd in the (*b*) *Antwerp* Collection. This was afterwards epitomiz'd and

(*a*) Vid. D. *Tho. Marshal.* præfat. ad observat. in Evang. Anglo-Sax. p. 492. (*b*) *Maii.* Tom. 4. p. 344.

beautified with a set of new Miracles, by (a) *Adalard*, at the Command of *St. Elphegus*, to whom 'tis dedicated. This is also publish'd, with the former. Out of these two, and some other Helps, *Osbern* (a very Learn'd Monk, and Precentor of *Canterbury*, about the Year 1074.) compos'd a couple of elegant Treatises; in one of which he gives us the Life, and in the other the posthumous Miracles, of *St. Dunstan*. The former of these was publish'd by (b) *Mr. Wharton*; and both of them by Monsieur (c) *Mabillon*.

St. Edmund, King of the *East-Angles* *S. Edmund* has been celebrated in *Saxon* by Abbot *mund*. (d) *Ælfric*; and in old *English*, by *John* (e) *Lydgate*, Monk of *Bury*. Both *Bale* and *Pits* tell us a formal story of one *Burchardus*, a *Dorsetshire* hermit, whose Company was much frequented by *Fremund* Son of King *Offa*; whose Life (after he was Martyr'd by the *Danes*) he took the Pains to write: and (f) *Bale* pretends to have seen it. This very Life is quoted by

(a) *Bibl. Cott. Nero*, c. 7. Vide & E. 8. It. *Cleora*, B. 13. (b) *Angl. Sacr.* vol. 2. p. 88. (c) *Act. Med. Sæc.* v. p. 654. (d) *Bibl. Cott. Julius*, E. 7. (e) *MS. in Bibl. Hon. D. Com. Carleol.* (f) *Fol.* 63.

John (a) *Stow*; who says 'tis the Life of *St. Edmund*, and that *Burchard* was Secretary to King *Offa*. 'Twas also written by (b) *Will. Monk* of *Croyland*; and more fully penn'd (at the Request of King *Ethelred* and *St. Dunstan*) by the famous *Abbo Floriacensis*, about the Year of our Lord 985. And, soon after the Conquest, another Book (of his Miracles) was composed by Arch-deacon *Herman*. The two last are bound up in (c) one Volume; with several other Pieces, relating to the Monasteries of *St. Edmundsbury* and *Ely*.

S. *Elphegus*.

St. Elphegus (AB. of *Canterbury*, who was also murder'd by the *Danes*) is indebted to the above-mention'd *Osbern*; whose two Books, on his Passion and Translation, are still (d) extant.

S. *Ethelbert*.

St. Ethelbert was slain by King *Offa*, A. D. 793. and had afterwards the Honour of being reputed a Martyr. To him the Old Church of *Hereford* was dedicated; and therefore *Gyraldus Cambrensis* (who was sometime Canon

(a) *Survey of Lond.* p. 28. (b) *Bibl. Cott. Vitellias*, D. 14. (c) *Ibid. Tiberius*, B. 2. (d) *Angl. Sacr.* vol. 2. p. 122: 143. *Bibl. Cott. Nero*, C. 7. *Otho*, A. 12. *Vitel.* B. 17.

there) took the pains to write his (a) Life, among many others that his teeming Pen has given us.

St. *Ethelreda* (commonly call'd St. *S. Ethelreda* *Andry*) was the famous Virgin Queen to *Egbert* King of *Northumberland*; and first Founder of a Religious House at *Ely*. Upon this latter score, she has her Life largely treated on by (b) *Thomas*, a Monk of that City; part whereof has only been publish'd by (c) *Mabillon*, to whom we are likewise indebted for (a) *Wulstan's* Life of Saint *Ethelwold*.

St. *George*. Though neither *Tinmouth* nor *Capgrave* mention him amongst our *English* Saints, yet we meet with him in both our old *Saxon* Legendaries. I cannot promise the Reader, that he'll have any great stock of *English* History in his Life: But 'tis written at large by (e) Dr. *Heylin*; who design'd to have oblig'd (for ever) our Knights of the Garter, by such a signal Service to the Memory of the great Guardian Saint and

(a) *Ibid. Vitellius*, E. 7. (b) *Ibid. Domitianus*, A. 15. (c) *Act. Bened. Sæc. ix. p. 739. Vid. etiam Bedæ Hist. Eccles. Edit. Wheloc. p. 312. 313.* (d) *Sæc. v. p. 608.* (e) 4to Lond. 1631. 1633.

Protectour of their Order. Out of this Elaborate Book have been stoln (a) two shorter Accounts of his Life; which bear the same Title, and are sometimes sold amongst Romances and Ballads.

S. Guth-
lac.

St. Guthlac, the Tutelar Saint of Croýland, had his Austerities early described by *Felix* a Monk of that Place, about the Year 730. who has the Honour to be quoted by our Learned (b) *Camden*, as a Poet fortunate enough in his descriptions, tho' *Bale* is pleased to give this harsh Character of him, (c) *Fictis Narratiunculis, immo manifestissimis mendaciis, Historiam, Monachico more implevit.* The like was done (in Latine Heroics) by *Will. (d) Ramsay*, who dy'd Abbot of that Monastery, A. D. 1180. of whom (e) *Leland* (who was a good Judge of Poetry) gives this Account, that he was, *Poeta tam barbaro Sæculo clarus.* We are told of a third, by *Ælfric*, in the Cot-

(a) 410 Lond. 1661. & 8vo. Ibid. 1664. (b) Rem. p. m. 319. MS. in charact. vet. Saxon. in Bibl. Ben. & Cot. Nero, E. 1. (c) Fol. m. 50. a Vid. Pet. Blesens. in contin. Histor. Ingulfi. (d) Bibl. Cott. Oibo, D. 14. (e) Comment. in Cyg. Cant. voce *Granta*.

tonian (a) Library; which I guess to be that *Saxon* Translation of *Felix's* Book, which is mentioned by Archbishop (b) *Usher*. We are further assured by (c) Mr. *Pits*, that both *Ingulphus* and M. *Paris* wrote of the Life and Miracles of St. *Guthlac*: but I dare hardly rely upon his single Authority.

St. *Frideswide's* exemplary Chastity S. *Frideswide's* recommended to Posterity by *Phi-wide*. *ip*, (d) sometimes Prior of her Monastery in *Oxford*: whereof there's a fair MS. Copy in the Library of *Jesus* College in that University.

St. *John* of *Beverley's* History was S. *John* first written (at the request of *Aldred* of *Beverley* Arch-bishop of *York*) by (e) *Folcard*, *ley*.

Benedictine Monk, about the Year 1066. which was enlarg'd by *Will. f*) *Asketel* (or *Chettel*, Clark of *Beverley*) A. D. 1320. Another draught was taken of him by (g) *Alfred*, Canon and Treasurer of that Church,

(a) *G Hickes*, Catal. Libb. Septen. p. 175 (b) *Antiq. Eccles.* p. 33. *Bibl. Cott. Vespas.* D. 21. (c) p. 193. 339. *Vid. Bibl. Cott. Nero*, c. 7. (d) *Hist. Antiq. Oxon. lib.* 1. p. 12. & 55. (e) *Pits*, p. 188. *Bibl. Cott. Oibo*, c. 16. *Faustina*, B. 4. (f) *Pits*, p. 411. (g) *Id.* p. 204.

in the beginning of the twelfth Century: and a Third (or Fourth) by an (a) Anonymous Writer about 1373.

S. Marcellinus. St. *Marcellinus* would have been utterly forgotten by our *English* Historians, had not *Pits* met with him in his Travels beyond Seas; and learned (from his own (b) printed Works) that he was a *Dominican* Monk of *York*, and one of the twelve Apostles sent by Abbot *Egbert* (A. D. 690.) to convert the Pagan *Germans*. The Particulars of their Mission, with their Entertainment in *Westphalia*, *Friesland*, &c. we have from his own Pen.

S. Neot. St. *Neot's* Life, written by *Will. Ramsfey*, is in the Library at *Magdalene College* in *Oxford*. 'Tis in Verse: but of so (c) low a strain, that the Author seems to have failed here of that Spirit which *Leland* observ'd in his *Guthlac*. The Matter is likewise as fulsome as the composure is flat; so that 'tis not probable we shall ever see it out of Manuscript. I suppose

(a) Hist. & Ant. Oxon. lib. i. p. 11. & Monast. Angl. Tom. i. p. 169. (b) Coln. 1508. (c) Vid. Not. in *Elfrid. M. vit.* p. 103.

this is the same which is quoted by (a) *Leland*, and some of our later Writers.

St. Oswald, Arch-bishop of *York*, much respected highly of the Regular Clergy; *wald.* and therefore 'tis no wonder that a Manuscript Copy of his Life was to be had in (almost) every Monastery of the Kingdom. That whereof *Eadmerus* was the Author (which seems to have been collected with good Judgment, out of some others that had been written before him) is lately (b) published; as is also another written by an (c) Anonymous Monk of *Ramsay*. A Third, more Voluminous than either of these, was compos'd by another Nameless Monk of *Ramsay*; which is now amongst the many more valuable Manuscripts in (d) *Sir Jo. Cotton's* Library. There also (as I (e) guess) the Reader may meet with his *Saxon* Legend, by Abbot *Ælfric*: But where he'll find either of those that were penn'd by (f) *Folcard*, or (g) *Senatus Bravonius*, I cannot inform him.

(a) *Hist. et Antiq. Oxon. lib. 1. cap. 13.* (b) *Angl. Sac. vol. 2. p. 191.* (c) *Apud Joh. Mabillon, Act. Bened p. 735.* (d) *Nero, E. 1.* (e) *Vid. Præfat. ad Angl. Sac. vol. 2. p. 14.* (f) *Ord. Vital. Hist. Eccles. lib. 2. ad an. 1108.* (g) *J. Pitts, p. 237.*

S. *Swi-*
thun.

St. *Swithun's* miracles were recorded by *Lamfrid* or *Lantfred*, a Benedictine Monk of *Winchester*, about the Year 980. Of whose Book we are told there was a Manuscript Copy in the Lord (a) *Lumley's* Library, and we are sure there now is one in (b) Sir *Jo. Cotten's*. This treats only of the great things he did after his Death: but 'tis probable there was a former part of the Discourse (which seems also to have been (c) translated into the old *English-Saxon* Tongue) that took the Story higher. The like, says *Pits*, (d) was penn'd by *Wolstan*, the same famous Monk of *Winchester*, who (about the Year 1000) did as much for St. *Ethelwald*: but I can hear of this piece no where else.

S. *Wil-*
frid.

St. *Wilfrid's* uneasie Life and Sufferings were first regeester'd by *Eddius* or *Heddius*, a noted Monk of *Canterbury*; whence he was brought, by *Wilfrid* himself, to instruct his Quire-men of the Kingdom of *Northumberland* in the Art of Singing. Out of this (which is lately publish'd by (e) Dr. *Gale*) there was a second Account taken in *Latin*

(a) *J. Pits*, p. 178. (b) *Nero*, E. 1. vide et *Galba*, A. 13. (c) *Præfat. ad Angl. Sacr.* vol. 1. p. 29. 30. (d) pag. 181. (e) *Inter 15 Scriptt.* p. 40.

Rhime by *Fridegod*, (a) another Monk of the same Church, who was put upon the Employment by *Odo*, Archbishop of *Canterbury*. The Arch-bishop himself wrote a Preface to the Book, which was omitted by *Mabillon*, but is since published by (b) another ; and, for this *Mr. Pits* (c) makes him a distinct Writer of *St. Wilfrid's* Life. A Third was written in Prose by (d) *Eadmerus*; and a fourth by (e) *Petrus Blesensis*, dedicated to *Jeofrey A.B. of York*. So that this *Petrus Blesensis* and *Mr. Pits's* *Petrus* (f) *Ripponensis* (tho' he makes them two several Authors) are the same Person. There is now in my Possession a *Latin* Manuscript Life of this Saint ; which perhaps may be the same with the last mention'd. It is certainly different from the three first ; and seems not to have Length enough for that tedious Discourse on this Subject, which is said to have been written by one

(a) Edit. a *Joh. Mabillon*, Aët. Bened. Sæc. V. p. 283. e Bibl. Cott. *Claudius*, A. 1. (b) *Angl. Sac.* vol. 2. p. 50. (c) pag. 174. (d) Apud *J. Mabillon* Aët. Bened. Sæc. III. par. 1. p. 196. et. Bibl. Cott. *Caligula*, A. 8. (e) *Vid. Monast. Angl. Tom. 1. p. 172.* (f) *J. Pits*, p. 257.

(a) *Stephen* a Priest; and Epitomiz'd by *William* of Malmesbury. It begins, *Anno igitur ab Incarnatione Verbi Dei Sexcentesimo tricesimo quarto*; and ends with *St. Wilfrid's* Epitaph, in twenty Hexameters.

S. Wulstan.

St. Wulstan (as two of his immediate Predecessors) held the Arch-bishoprick of *York*, together with the Bishoprick of *Worcester*; and was Sainted for the same Reasons as *St. Oswald*. There's a double Account of his Life already publish'd; a short one by (b) *Hemming*, a Monk of *Worcester*, and another (more at large) by the famous (c) *Will. of Malmesbury*: But what's become of those by (d) *Bravonius* and *M. Paris*, we know not.

These are they that make the most considerable Figure in the *Saxon* Calendar, and whose Lives, being most amply treated on, will afford some Passages that may be of use to our *English* Historian. Nor are the little inferior Saints of those times to be wholly despised by him. He'll meet with abundance of such in the several Voluminous

(a) *Id.* p. 911. (b) *Angl. Sacr.* vol. 1. p. 541. (c) *Ibid.* vol. 2. p. 241. (d) *J. Pius*, p. 237. et 339.

Collections to which we sometimes refer him: And I dare promise that, in most of 'em he shall frequently discover some hidden Treasure, even in the midst of the most drossy Miracles.

C H A P. III.

Of our Church-Historians, from the Conquest to the Reformation.

THE Subject of this Chapter is, in a great measure, dispatch'd already. The general Historians of the Kingdom, during this whole Period, were mostly Monks and other Church-men; who have taken care to Register our Ecclesiastical Transactions as accurately as the Civil, and to carry along with them the Affairs of our Church and State together. Canon-Law and Appeals to *Rome* were first brought into *England* in King (a) Ste-

(a) Vid. Gervas. Dorobern. Aft. Pontif. col. 1665. Num. 20. 30.

phen's Reign, upon the Debates that arose betwixt the Bishop of *Winchester* (the Pope's Legate) and the AB. of *Canterbury*: And these soon introduced that Exaltation of the Clergy, that they were necessarily in at every thing; no Intrigue (either of the Court or Camp) being to be manag'd without them. So that 'tis no wonder if, after that time, our Histories are generally cramm'd with Disputes and other Matters of a purely Ecclesiastical Nature; and the main Body of 'em look like the Annals of Saint *Peter's* Patri-mony.

O. Vitalis *Odericus* (or *Ordericus*) *Vitalis* ends his Ecclesiastical History at the Year 1121. some time before these Alterations happen'd in *England*. He was Monk of *St. Eurole's* [*Utici*] in *Normandy*; where he lived 56 Years. The most of his Thirteen (a) Books are spent in Affairs of the Church within his own Native Country: But, towards the latter end, he has intermix'd a great many Passages that relate to us. There are in his Writings two Faults (and they are great ones) which

(a) Inter Script. Normann. Fol. Paris, 1619.

Lucian of old condemn'd in History :
 For 1. He's immoderate in the Praise
 of his Friends; and the Dispraise of his
 Enemies ; either all Panegyrick, or all
 Satyr. Now such Discourses are
 rightly observed to be strangely mon-
 strous and unnatural Productions :
 They want Meeter to become Poems,
 and Truth to make them just Histo-
 ries. 2. He's too large in his Descrip-
 tions of little petit Matters ; and, on
 the contrary, passes too cursorily over
 some things of such weight as would
 well endure Reflection and a second
 Thought. We are told of one (a)
Richard Pluto (who was Monk of
Canterbury, A. D. 1181.) a Writer of
 the Ecclesiastical History of *England* ;
 which he dedicated to *Richard Duke*
 of *Normandy*. Where (or what) it is,
 I know not. But what is hop'd for
 in that Book may possibly be found in
 the (b) *Burtonenses Annales* ; written,
 I suppose, by some Monk of *Burton* in
Staffordshire : For it begins with the
 Foundation of that Monastery, A. D.
 1004. and ends at the Year, 1263.
 Many Passages in it are borrow'd from

(a) *F. Pitts*, p. 248. (b) *Inter Hist. Angl. Fol.*
Oxon. 1684.

Roger Hoveden (whom the Author calls *Hugh*) and not a few from *M. Paris*. The latter of these was certainly Contemporary with this Author, whoever he was; and they may be, to good purpose, read together. The Reader will meet with a great many remarkable Stories in it that are hardly to be had elsewhere: none (perhaps) having a better Collection of Letters, Memorials, &c. of the Church-History of those Times.

*W. Lin-
wood.*

The Defects of these Annals will be (in part) supply'd by *W. Linwood's* (*a*) *Provinciale*; being a Collection of Canons and Ecclesiastical Constitutions, enacted and publish'd by no less than Fourteen Arch-bishops of *Canterbury*, from *Stephen Langton* (inclusively) down to *Henry Chicheley*. These give us a View of what Points were chiefly under Debate in the Church, for about 200 Years; and are rank'd (after the Example of the Decretals) under several distinct Titles, or Common Places: having annex'd to them a large Commentary or Gloss, of the Learn'd Collector's own composition. This Writer

(*a*) Fol. Oxon. 1679.

was Dr. of Laws, Official of *Canterbury*, and (at last) Bishop of *St. Davids*; after he had been employ'd by King *Henry the Fifth* in (a) several Embassies, and entrusted with his Privy-Seal. The Book was first publish'd by (b) *Jodocus Badius*, and dedicated to Arch-bishop *Warham*: but, the Abbreviations in the Original MS. being retain'd in this, and two following Editions, it was lately reprinted at *Oxford*, much more accurately and correct. The Legatine Constitutions of the two Cardinals *Utho* and *Othobon* (in the Years 1236, and 1268.) have been always added to these, in the Prints; together with the like Commentaries of *John Acton* or *Athon*, sometime Prebendary of *Lincoln*. The *Oxford* Edition gives us the Canons of the several Arch-bishops entire and apart, as well as in that confusion to which *Linwood's* Method had reduced them: and it also intermixes some other Edicts of a spiritual kind; such as *Edward the First's* Statute of *Circumspecte Agatis*, the Decree of the University of *Oxford* against some Tenets of *Wickliff*, &c. Lastly,

(a) Godwin. de præsul. p. 613. (b) 410. Paris. 1506.

it furnishes us with some other Canons made by *Stafford* and *Warham*; which will bring us down as low as the beginning of the Reformation.

H. Spelman.

What is here missing may be sought for in Sir *Henry Spelman's* (a) second Volume of our English Councils; which unhappily wanted the finishing Hand of its Author. Indeed, he was so far from perfecting what he had projected, that he is (b) said to have left no more than 57 Sheets, of the 200. which are now publish'd under his Name: the rest being entirely owing to the indefatigable Pains of, our late excellent Antiquary, Sir *William Dugdale*. 'Tis a pity that the joint Labours, of two such great Men as these, should stand in need of a third Hand to compleat them: And yet the Errors that were committed (either in Transcribing, or Printing, or both) are apparently so many, that we cannot but earnestly wish that better care may be taken in a second Edition. *Arch-bishop Sheldon* and *Chancellor Hyde* thought such a Structure, as this worth the rearing; and will none o

(a) Fol. Lond. 1664. (b) Ath. Oxon. vol. 2. p. 697. & *Wb. Kennet*, *Life of Somn.* p. 88, 89.

he present Patrons of our Church think fit to repair it? Mr. Somner has long since made a considerable advance toward so good a Work; having with (a) great Pains and Accuracy collated the Printed Copy with many of the Original Records, and in the Margin amended the infinite Defects. This Book is now, amongst others of the same worthy Person's valuable Labours, in the Library at Canterbury: where it cannot be much longer in obscurity.

After the Papal Yoke was thrown off, in that great Revolution, which was begun in our Church by King Henry the Eighth, and finish'd by Queen Elizabeth, the Roman Emissaries try'd all imaginable Expedients, to reduce us to our former Obedience; and, amongst others, spared no Pains in representing to us the Primitive state of Christianity in this Isle. The first of these doughty Champions was Nicholas Harpesfield, sometime Arch-Deacon of Canterbury; but outed (A. D. 1559.) for refusing the Oath of Supremacy. John Pits (b) says he, was afterwards imprison'd. So far

(a) W. Kennet, *ibid.* (b) Pag 781.

from it, that AB. *Parker* took him into his own particular care; and gave him all the assistance he could wish for, in compiling what he calls his (a) *Ecclesiastical History of the British Church*. In the first Ages he has lazily follow'd *Bede* and *Malmesbury* transcribing the very Errors of such Copies as he met with, and not giving himself leisure to examine the Incoherencies in Chronology; and other Contradictions, that he delivers for good and grave History. In after times, he amasses Things together out of the Registraries and other Help he had at hand, without any sort of Order or Form: Infomuch, that sometimes the Reader is plagued with several Sheets of tedious Impertinences and elsewhere scarce meets with the bare Names of the Prelates for some Ages together. Some things are said to have been expunged out of his Original Manuscript, by the Licenser of his Book; being mostly particular Opinions of his own, condemning the (b) *Discords, Broils, and ambitious Poverty of the begging Fryers*: So that we may

(a) Fol. Duaci. 1622. (b) Ath. Oxon. vol. 1 p. 172.

probably want the best part of his Work; since this would have a little ballanc'd that (a) load of Infamy which he endeavours to lay upon the chief of our Reformers. I confess our Oxford Antiquary gives a somewhat different Character of this History.

(b) *Quo quidem in Libro Eruditio industria conspicua magis si, haud facile laudandum. Utroq; revera Nomine laudandus adeo comparet, ut, nisi partium odio abductus suorum in Utilitatem omnia rapuisset, haud modice de Republica Literaria meruisset.*

Another Zealous engager in this un-*R. Parsons*dertaking was, the famous Jesuite, *sons*. Robert Parsons; who wrote an Account of the three Conversions of England from Paganism to Christianity, in (c) many little Volumes. The first of these he ascribes to St. Peter; whom he very Logically proves to have been here, because he was not at Rome when St. Paul sent his Epistle thither. His story of King Lucius's change is (d) shewn to be borrow'd from Baronius; who also (tho' he would have

(a) Vid. Somner. Antiq. Cantuar. p. 272. (b) ft. & Antiq. Oxon. lib. 2. p. 137. (c) 8vo. Annar. 1603. 1604. (d) Usserii Antiq. Eccles. p. 26.

been loath to have own'd any such thing) had it from the Centuriators. The whole seems to have been design'd in answer to Mr. Fox, whom he profess'dly opposes, throughout a great part of his Second and Third Volumes. He represents that Author, as a Person very ignorant and very dishonest; perverting the Sense in some of his Quotations, and mistaking it in others.

R. Smith. *Rich. Smith* (Titular Bishop of *Chalcedon*, who took upon him to exercise Episcopal Jurisdiction here in the beginning of K. *Charles* the First's Reign) was not much short of *Parsons* in Learning; and was certainly much his superior in that Candour and fair Dealing which ought to be the Property of an Historian. He made very large Collections out of our *English* Histories; which were publish'd (in seven Books) under the Title of (a) *Flores Ecclesiasticae Historiae Gentis Anglorum*. The whole Volume is rather an indigested heap of Materials than a just and formal History: and thus much may be said in it's commendation, that it honestly Quotes the Reform'd Writ-

(a) Fol. Paris, 1654.

ers as well as those of the Author's own Persuasion.

After these *Flores*, came out the *An- M. Al-*
nales Ecclesiae Britannicae (in (a) four *ford.*
 Volumes) by *Michael Alford*, a Jesuite;
 whose true Name is (b) said to be
Griffith. From this Work a late (c)
 Learn'd Member of our Church has
 well prov'd how vain and empty are
 the brags of our *Romanists*; who are
 frequently valuing themselves upon
 the great Treasure they have of our
 Ancient *English* Records. These, they
 say, were carry'd off by Monks and
 other Religious People, who were
 forc'd to fly in the last Age; and are
 now (*in Salva Custodia*) in several Mo-
 nasteries beyond the Seas. 'Tis much,
 as he unanswerably argues, that none
 of their own Friends should ever reap
 any Benefit from these mighty Spoils:
 that this same *Alford*, for Example,
 should not have the Advantage of one
 of those Venerable Instruments to
 grace his Book; but be forced to run
 on in the beaten Track, and fetch all
 his Quotations from such printed Au-

(a) *Leod.* 1663. (b) *Ath. Oxon.* p. 387. (c) *H.*
Fourton, *Angl. Sacr.* in *Præf.* ad vol. 1. p. 15.

thors as two poor Hereticks have publish'd for him. This is the true state of his Case. There's nothing in him that carries a Face of Antiquity, save only some few Shreds that were pick'd up at *Lambeth* by *Harpsfield*; who has furnish'd him and his Brethren with whatever looks this way!

S. Cressy. Out of this Gentleman and some more of our late publish'd Historians, *Serenus Cressy* compil'd his Church-History; which should have been brought down to the Dissolution of Monasteries by *K. Henry* the Eighth, tho' what is (a) publish'd reaches no lower than the Conquest. 'Twas much wondred (by those that had been acquainted with this Learned Person in *Oxford*, before he fled to the *Roman* Communion) how he came to stuff his Book so full of Legendary Miracles; since a Man of good substantial Learning, and that enlargement of Thought which usually accompanies it, is very rarely split upon such Rocks. Yet let this be said for him (says honest and blunt (b) *Anthony Wood*) that for as much as he mostly quotes his Author,

(a) Fol. Rothom. 1668. (b) *Ath. Oxon.* p. 388.

for, and leaves what he says to the Judgment of the Readers, he is to be excused, and in the mean time to be commend-
ed for his grave and good Style, proper for an Ecclesiastical Historian.

In the rear of these, let us remember such as have penn'd the Lives of those few Saints that flourish'd in the English Church after the Conquest; who have been usually Canoniz'd for such Exploits as (in our days) are commonly thought to deserve another sort of Treatment.

St. *Anselm*, who is believed to have S. An-
selm. a better (a) Title to his Saint-ship than any of those that follow, had great contests with *Henry* the First about Investitures: an Account whereof, with the other Remarkables of his Life, was written by *John* (b) of *Salisbury*, an Author much commended by *Petrus Blesensis*. 'Tis the same with that which is now extant in Manuscript (I suppose in the Library at (c) *Lambeth*) and goes by the Name of *John Carnotensis*.

(a) Vid. *Godwin de Præful.* p. 95. (b) *J. Pins*, p. 249. vide etiam *Bibl. Cott. Nero*, c. 7. (c) *Angl. Sac.* vol. 1. p. 109.

S. Ed-
mund.

St. Edmund's is (a) said to be penn'd by Rob. Bacon a secular Priest, and Dr. of Divinity in Oxford; who is also reported to have been sometime Servant to that eminently learn'd and pious Arch-bishop. The same Authority assures us that 'twas likewise written by, his only Brother and Companion in all the varieties of his Fortune, (b) Robert Rich; as also by M. Paris. Let me add, 'twas also written by (c) Albert AB. of Prussia, the Pope's Legate.

S. Gil-
bert.

St. Gilbert of Sempringham (the Founder of our Famous English Order of Gilbertines) had his Life written by a modest Brother of his own Order; who dedicates his Work to Hubert AB. of Canterbury. This is publish'd in the *Monasticon*, out of the Cottonian Library.

S. Good-
ric.

St. Goodric. *Nicholaus Dunelmensis*, a Monk of Durham, was (as M. (d) Paris tells the Story) a great Comrade of an Eminent Hermit of his Time call'd Goodric; whose Life *Nicolas* being by some of his Friends desired to Write

(a) *J. Pitts*, p. 318, 319, 339. *Bibl. Cott. Julius, D. 6. Vitellius, C. 12.* (b) *Ibid. Cleopatra, B. 1.* (c) *Hist. et Antiq. Oxon. lib. 2. p. 10.* (d) *Adan. 1170. p. 120.*

and Publish, he acquainted *Goodric* with the Design, and desired his Assistance. But instead of having an Account of the remarkable instances of Piety and Mortification, which he expected, the Hermite gives him a long Schedule of all the Crimes he had been guilty of, during his whole Life: Yet, on a second Importunity, his request was granted; and plenty of Materials given for such a Treatise.

St. *Remigius* and St. *Hugh*, were both S. *Remi-*
Bishops of *Lincoln*; and had their Hi- *gins.*
stories written in the same (a) Treatise,
by *Gyraldus Cambrensis*. The latter
having himself been sometimes Prior of
a *Carthusian* Monastery at *Witham* in
Somersetshire, had his Life also written
by one *Adam*, a Monk of that Order;
which is suppos'd to be done about the
Year (b) 1340.

St. *Richard* (de *Witz* or *Wych*, Bishop S. *Ri-*
of *Chichester*) was sometime Chaplain *chard.*
to St. *Edmund*; and so intimately pri-
vy to all the Severities of his Life that
he could not well avoid the being very
exemplary afterwards in his own Con-
versation. This, and the Miracles that

(a) Vid. Angl. Sac. 408 et 419. (b) *J. Piss*, p.
442.

were necessary upon such an Occasion, procur'd for him an Enrolment in the Calendar of Saints by Pope (a) *Urban*, in the Year 1259. And *Ralph Rocking*, his Confessor, wrote (b) two Books of the History of his Life and Wonders which he dedicated to *Isabel* Countess of *Arundel*.

S. Robert. *St. Robert's* is reckon'd amongst the Works of (c) *Joceline Bracland*; a Learn'd Monk of *St. Edmundsbury* about the Year 1214.

S. Thomas Becket. *St. Thomas Becket* was the great *Gothic* Saint of these times; and, as his Shrine out-did that of all the Martyrs that had gone before him, so his Life and Miracles have had more Writers to record them (for the use of after Ages) than the most Glorious Adventures of the best of our Kings. The following long list of 'em may be pick'd out of *Leland*, *Bale* and (d) *Pits*; together with some of our later Authors. I. *Herbert Bosensham* (*Bosesham* (e) or *Bosseham*) Secretary to this Arch-bishop; who was also present at the Slaughter

(a) *M. Paris*, Edit. Wats. p. 982. (b) *Godw. de Presb. lib. p. 554. et Pitts*, p. 349. (c) *Id.* p. 287. (d) pag. 244, 239, 249, 250, 257, 271, 286, 304, 316, 501, 797, 835. (e) *Bibl. Cott. Nero, A. 5.*

of him. Others call him *Herb. de Hofcham*; and, by that Name, we shall shortly meet with him again. 2. *Edward* a Monk of (a) *Canterbury*; the Martyr's most intimate Friend. 3. *Joh. (b) Salesburiensis*, who accompanied *Becket* in his Exile; but never countenanc'd him in his Misbehaviour towards his Sovereign; being as sharp a Writer against the Encroachments of the Papal See, as any Man of his time. 4. *Barthol. Iscanus* (or *Exoniensis*) Bishop of *Exeter*; where he dy'd A. D. 1184. 5. *E.* a Monk of *Evesham*, who dedicated his Book (or wrote by way of Epistle) to *Henry* Abbot of *Croyland*. 6. *Will. Stephens* (or *Fitz-Stephen*) a Monk of *Canterbury*; and, for that reason, some times call'd *Guilielmus Cantuariensis*. He is said to have written three several Treatises of the Life, Martyrdom and Miracles, of this precious Saint; which we are (c) told, are now in *Cottons* Library. But that which there carries his Name seems to have been penn'd by *Joh. Carnotensis*, who is the same Person with

(a) *Bibl. Cott. Vespasianus*, E. 10. (b) *Ibid. Claudius*, B. 2. (c) See *W. Petyr's* præf. to his *Rights of the Commons*, &c. p. 64.

(a) *Salesburiensis* above mention'd ; since in the *Quadripartite History*, what we have from him, is often (in the same Words) in that Life there attributed to *Fitz-Stephen*. 7. *Benedictus Petroburgensis*, Abbot of *Peterborough* ; who dy'd in the Year 1200. 8. *Alanus Teukesburiensis*, Abbot also of the Monastery, from whence he had that surname, who liv'd and dy'd about the same time. 9. *Roger* Monk of *Croyland* ; who liv'd about the Year 1214. 'Tis (b) observ'd that *St. Thomas's* Miracles encreased so fast in his time, that, as late as he was started, he had matter enough for Seven full Volumes ; in composing whereof, he spent no less then Fifteen Years. 10. *Stephen Langton*, a famous Successor of his in the See of *Canterbury* ; whose Work on this Subject, is said to be in the Library of *Bennet College*. 11. *Alexander de Hales*, so call'd from the Monastery of *Hales* in *Glocestershire*, where he was sometime Educated ; one of the most eminent Schoolmen of his Age, Master to *Thomas Aquinas*

(a) Vid *Godw. de Præsul.* p. 459. (b) *Fuller's Worthies.* p. 164. in *Lincolnsh.*

and S. Bonaventure, &c. 12. John Grandison, or Graunston, Bishop of Exeter, who dy'd in the Year 1369. 13. *Quadrilogus*, or the Author of the Book, entitled, *De Vita & Processu S. Thome Cantuariensis & Martyris super Libertate Ecclesiastica*. 'Tis (a) collected out of Four Historians, who were Cotemporary and conversant with him, in his height of Glory and lowest depression; *Herbert de Hoscham*, *Joh. Carnotensis*, *Will. of Canterbury*, and *Alan of Tokesbury*: who are brought in, as so many several Relators of Matters of Fact, interchangeably. This Book was long since (b) printed in an Old Character and senseless Method; and is often quoted by our Historians, in the Reign of *Henry the Second*, by the Name of *Quadripartita Historia*. 14. *Thomas Stapleton*, the Translator of *Bede*; in whose (c) Pair-royal of *Thomas's*, this Gentleman makes as considerable a Figure as either *Thomas the Apostle* or *Thomas Aquinas*. 15. *Laurence Vade*, or *Wade*, a Benedictine Monk of Can-

(a) See Dr. Brady's Pref. to his *English Hist.*

(b) Paris. 1495. (c) *De tribus Thomis*. Fol. Duac. 1588.

terbury, who liv'd and dy'd we know not when or where; unless perhaps he be the same Person with, 16. An Anonymous Writer of the same Life, who appears to have been a Monk of that Church; and whose Book is now in Manuscript in the (a) Library at Lambeth. 17. Rich. James (Nephew to Dr. Tho. James, our Bodleyan Library-keeper) a very industrious and eminent (b) Antiquary; who endeavour'd to overthrow the great Design of the foremention'd Authors, in his *Decanonizatio Thomæ Cantuariensis & suorum*, which (with many other MSS. of his Composure) is in the Publick Library at Oxford.

(a) Angl. Sacr. vol. 2. p. 523. Vid. & Bibl. Cott. Vitellius, C. 12. Vespasianus, B. 14. (b) Athen. Oxon. P. 524, 525. See also AB. Usher's Letters, p. 303.

C H A P. IV.

*Histories of the Reformation, and
of our Church-Affairs, down to
the end of Queen Elizabeth's
Reign.*

THE first Man that engaged in the History of our Reformation was Mr. *John Fox*, sometime Prebendary of *Salisbury*, who dy'd at *London* in the Year 1587. His *Acts and Monuments* were first written in *Latin*, for the Instruction of Foreigners ; and were so publish'd, during his own Exile in the Reign of *Queen Mary*. They afterwards grew into two large *English* Volumes, which have had several (a) Impressions ; and have (at last) been publish'd in (b) three, with fair Copper-Cuts. In behalf of this last Edition, the Publishers had well nigh prevail'd with King *Charles* the Second to revive *Queen Elizabeth's*

J. Fox.

(a) Lond. 1583, 1596. (b) Ibid. 1684.

Order and AB. Parker's Canon, for the having a Set of these Volumes in the Common Halls of every Archbishop, Bishop, Dean, Archdeacon, &c. But that Project fail'd, and came to nothing: And indeed it would have look'd a little oddly, to have paid such a respect to the Works of an Author, (a) *Qui Matri Ecclesiae Anglicanae non per omnia Amicus deprehenditur, ut pote qui Puritanis faveret, & Ritibus Ecclesiae se non Conformem praestiterit.* The Design of the Author is to discover the Corruptions and Cruelties of the *Romish* Clergy; together with the Sufferings and Constancy of the Reform'd; and of the Maintainers of their Doctrins in all Ages of the Church: which he has done so thoroughly, that 'tis no wonder to find those of the Papal Communion very much gall'd with his Writings. Hence the Jesuite Parsons (b) took such Pains to represent him as a Corrupter of Antiquity, an impertinent Arguer, &c. And Nich. Harpsfield treated him as courtesly; in those (c) six Dialogues of his, which were printed beyond Seas in his Friend

(a) Hist. & Antiq. Oxon. lib. 2. p. 195. (b) De tribus Convers. vol. 1. (c) 4to. Antwerp. 1566.

lan Cope's Name, during their true Author's residing in *England*. It must be confess'd that these Volumes (being large and penn'd in haste) have some Mistakes in them that are not to be distinguish'd: But in the main, 'tis an Honourable Character that (a) one of the greatest Historians of our Age gives of them, That *having compared these Acts and Monuments with the Records, he had never been able to discover any Errors or Pervarications in them, but the utmost Fidelity and Exactness*. Indeed, where Stories are of a more modern Date, and depend on common Reports, or such Informations as were sent him from distant parts of the Kingdom, such like exactness is not always to be look'd for; since the Author's hasty Zeal against the Papists, furnish'd him with a large Stock of Faith, and a readiness to avouch any thing that might actually blacken them and their Religion. One (b) unlucky Tale occasion'd a deal of Trouble to a Clergyman; who very innocently reporting from him that one *Greenwood* had by

) G. Burnet, *Præf. ad Hist. Reform.* vol. 1.
 b) Young Lawyers Recr. p. 161. and *Roll's Re-*
cord. p. 87.

Perjury taken off a Martyr in Queen *Mary's* Reign, and came afterwards to a shameful End ; the said *Greenwood* was (it seems) present at the Sermon and brought an Action of Scandal against the Preacher. However the Judge clear'd him at the Trial ; as only harmlessly quoting an Author, without any malicious intent, of slandering his Neighbour. Such Slips as these were pretty numerous in some of the first Editions : But as many of them came to the Author's knowledge were rectified by himself ; and others have been corrected since his Death.

*Popish
Histori-
ans.*

Several Papists were provok'd to write Counterparts to these Volumes wherein they pretended to set forth the Reformers in as bloody a Dress, as *Fox* had painted *Them* ; and to draw up as large Kalendars of their own Martyrs. The chief of these were
1. *Maurice Chancey* (by some call'd *Chamney*, and by others *Chawney*) a famous *Carthusian* Friar in the Monastery of that Order near *London* ; who fell upon starting the Question of the King's Supremacy, and dy'd in a voluntary Exile *A. D.* 1581. He wrote a large Account of the Sufferings

r *Thomas Moor*, Bishop *Fisher*, and others; as also of Eighteen Monks of his own Order. This Work bears the Title of (a) *Historia aliquot nostris seculi Martyrum*; and is falsely subdivided into three several Books by *John* *its*. 2. *John Fenn*, sometime a Civilian of New College in *Oxford*, and afterwards a Member of the University of *Lovain*; who clubb'd with one *John Gibbon*, a Jesuite, for such another Martyrology: which they published under the Title of (b) *Conversatio Ecclesie Catholicae in Anglia adversus Calvinio-Papistas & Puritanos*. This Book was afterwards enlarg'd by *John* *Hidgwater* (or *Aquapontanus*, as he styles himself) another Jesuite; who, having corrected many faulty Particulars, and added about a hundred new Martyrs, dedicated his (c) Edition to the AB. of *Triers*. 3. *Thomas Worthington*, Doctor in Divinity, and sometime President of the *English* College at *Doway*; who dy'd in *England*, A. D. 1626. His Book or Pamphlet (or it consists only of Four Sheets)

a) 4to. Mogunt. 1550. & Colon. 1607.
(c) 8vo. Trev. 1583. (c) 4to. Trev. 1594.

bears the Name of (a) *Catalogus Martyrum pro Religione Catholica in Anglia occisorum ab Anno 1570. ad Ann. 1612* and is mostly taken out of the Book last mention'd. 'Tis chiefly valuable upon the Account of a Preliminary Discourse; wherein the Author gives the History of our *English* Seminarie beyond Seas, and the Success that has attended several Missions out of them.

4. *John Musheus*, sent from *Doway* into *England*; where he liv'd *A. D. 1612* somewhere in his Native County of *York*. He is (b) said to have drawn a Register of the Sufferings of all the *Roman-Catholicks* in the Northern part of this Kingdom.

N. Sanders.

Nicolas Sanders deserves a peculiar Respect, and ought to be consider'd by himself. The short of his Story (as we have it from his Nephew (c) *Pits*) is this: He was born in *Surrey* Educated at *Winchester* and *New College* in *Oxford*; where he was some time *Regius Professor* of the Canon Law. He afterwards fled to *Rome* whence he attended *Cardinal Hosius* to the Council of *Trent*, as also into *Pa*

(a) 8vo. Duac. 1612, 1614. (b) *J. Pitts*, p. 810.
(c) *Pag.* 775.

land, Russia, &c. At last Pope Gregory the 13th sent him, as his Nuncio, into Ireland; where he dy'd about the Year 1580. He was an indefatigable Writer, as well as Warrior, for the Roman Cause; and stuck at nothing that he thought might advance it. Amongst his many Treatises, those that fall under our present Consideration, are (a) *De Martyrio quorundam temp. Hen. 8. & Elizab.* running in the same Strain with those of the like Title already mention'd. (b) 2. *De Origine & Progressu Schismatis Anglicani*, with such Enlargements as were made to it by Edward Rishton, another Popish Emissary, (c) *Qui impie ingratus in Principem cui vitam debuit, publicatis scriptis malitie Virus illico evomuit.* This Libellous Invective was mainly design'd for a Calunny upon Queen Elizabeth, in her Birth and Parentage. It was not in her Reign allow'd to be answer'd: because such an impudent Slander ('twas thought) would soonest fall to nothing, if slighted and despised. But this allowance, of its

(a) 8vo. Colon. 1610. (b) 8vo. Colon. 1585. Rom. 1585. &c. (c) Camd. Annal. R. Eliz. ad An. 1584.

walking abroad without controul, has embolden'd some in our Days to magnifie its Authority; and to quote it as a Story of great Truth and Gravity. Hence it has had the Honour to be translated, by a Polite Pen, into (a) *French*: A respect which had formerly been pay'd it in *Italian* by (b) *Pollini*, who (tho' he pretended to write a History of his own, yet) in reality was no more than a Translator of *Sanders*. But sufficient care has been taken by our Learn'd Bishop (c) *Burnet*, to guard the *English* Protestant Reader against any Mistake that this bold Romancer might lead him into; by publishing a Catalogue and Refutation of his Calumnies and Lies. His Stile is generally clean and pretty; and his way of telling his Tales is facetious enough and pleasant: So that the Book may pass, with *Argenis* and *Euphormio*, for good Diversion; but ought not to be rely'd on for sound History.

R. Twiss-
den.

Great were the Clamours of many other *Romanists* upon this Kingdom's breaking the Papal Tyranny, and the

(a) 8vo. Pat. 1673, 1674. (b) L'Hist. Eccles. della Rivoluzione d'Inghil terra. 8vo. Rom. 1594.
(c) In fine atriufq; Tomi Hist. Reform.

Monarchy's resuming its ancient and just Rights ; infomuch that Pamphlets were penn'd and publish'd by Men of all Professions (Priests, Lawyers and Lay-Gentlemen) aspersing our Reformers with Heresy, Schism, Apostacy, &c. As much of these as falls under our present Consideration has been amply reply'd to by Sir Roger Twisden, in his most elaborate (a) *Historical Vindication of the Church of England in point of Schism ; as it stands separated from the Roman, and was reform'd* 1 Eliz. Wherein he shews,

1. How the Papal Usurpations grew upon us ; and what immense Sums they extorted from the *English* Clergy.
2. That our Kings were always believ'd to be invest'd with a Plenary Power *in sacris* ; as much as is at this Day acknowledg'd by our Laws.
3. That the Procedure of our Princes, in this Separation from the *Roman* See, was agreeable to that Power ; and consistent with the legal and primitive Constitution of our Government.

These Particulars he proves at large, by the irrefragable Authorities of a vast

(a) 4to. Lond. 1675.

number of our old Histories and Records; wherein no Man was ever better vers'd than this truly Learned and Religious Baronet.

H. Spelman.

Tho' Sir Henry Spelman (a) speaks of a third Tome of his Councils (which should give us a Collection of all the Acts and Constitutions of our Reform'd *English* Church) as of a Work already finish'd, and ready for the Press, we have no great encouragement to enquire after any such thing. We have seen in what an imperfect Condition the second was left at his Death; and tho' his Grandson acknowledges some assistance given, in the Edition of that Volume, by Mr. Stephens, (who (b) he says, not only Corrected the Press, but brought in a deal of Materials, yet) he says nothing of any such Provision like to be made for the sending abroad his Grandfathers third Tome. The Truth is, the Gentleman takes no notice of his chief Benefactor in that Matter; who was (as has been already observ'd) Sir Will. Dugdale; and who seems to

(a) In Præfat. ad Tom. 1. p. 2. (b) Vid. *Car. Spelm.* Præf. ad Tom. 2.

have had a Resolution to have completed the whole Work. Amongst his MSS. at *Oxford*, there's one Volume of his own Collections, which he has Entitled, (a) *Papers to be made use of for a Third Volume of the Councils; or History of the Reformation*: And there's no doubt but they will be found to contain most of what was any where to be had on that Subject.

Thomas Fuller's (b) *Church-History* *T. Fuller.* must have the next Place: for, tho' he begins higher, and goes lower than the strict limits of this Chapter would require, his chief business falls within the Times we are speaking of. It starts with the first planting of Christianity in this Island; and ends with the Death of King *Charles* the First. 'Tis divided into Eleven Books; whereof the Sixth gives the History of the Abbies of *England*; from the first rise of Monckery, to the final Eradication of it under *Henry* the VIII. These are subdivided into lesser Sections; which are severally dedicated to such Patrons

(a) Inter MSS. Dugd. in Musæo Ashmol. lit. Y.

(b) Fol. Lond. 1655.

as were most likely to make their due acknowledgments to the Author. Nor were these Infant Lords and Rich Aldermen the only People he design'd to flatter. He was to make his Court to the Powers then in fashion; and, he well knew, nothing would be more grateful to them than squinting Reflections on the Management of the Late King's chief Ministers of State, Eminent Church-men, &c. For such mis-behaviour as this he was severely taken to task by *Peter Heylin*, in his (a) *Examen Historicum*: to which was added *Dr. Cosin's* Apology in Answer to some Passages in that History, which concern'd himself. We have formerly observ'd that his *Worthies* were sent abroad to Apologize for the mistakes in his Church-History; and we have here an ample instance of the Truth of that Remark. Upon the King's Restauration, *Dr. Cosin* was deservedly advanc'd to the See of *Durham*; and 'twas then high time to harp upon another string, and to turn his Eloquence another way. The late wavering Doctor, is now the very

(a) 8vo. Lond. 1658.

(a) *Atlas of the Protestant Religion; confirming the same with his Piety and Learning, &c.* But to what purpose should we insist upon Particulars? Through the whole he is so full of his own Wit that he does not seem to have minded what he was about. The Gravity of an Historian (much more an Ecclesiastical one) requires a far greater care, both of the Matter and Style of His Work, than is here to be met with. If a pretty Story comes in his way, that affords scope for Clinch and Droll, off it goes with all the gayety of the Stage; without staying to enquire whether it have any Foundation in Truth, or not; and even the most serious and most authentic Parts of it are so interlac'd with Pun and Quibble, that it looks as if the Man had design'd to ridicule the Annals of our Church into Fable and Romance. Yet, if it were possible to refine it well, the Work would be of good use: since there are in it some things of Moment, hardly to be had elsewhere; which may often illustrate dark Passages in more serious Writers. These are not

(a) Fuller's Worthies, p. 195. in *Durham*.

to be despised, where his Authorities are cited and appear Credible: But, otherwise (in matters wherein he's singular, and without his Vouchers)

μεμνησθαι ἀποδείξει.

P. Hey-
lin.

The first that attempted a formal History of our Reformation was Dr. *Peter Heylyn*; who, upon the return of Monarchy and Episcopacy, publish'd his Book entitl'd *Ecclesia (a) Restaurata*; wherein he pretends to give a punctual account of the rise and progress of that great Work. But the first *Agitations in Religion* (as he calls them) are very slenderly touch'd; his Story beginning at the Year 1537. What he chiefly design'd by it, I cannot well apprehend; unless 'twas to shew K. *Charles* the Second the Errors and Mistakes of our first Reformers, and to direct him how to settle the Church on a better Foundation: For he falls foul on all the Princes of those Times, without any regard to their good or ill Wishes to the Protestant Interest. He represents K. *Edward* the Sixth as one of ill Principles, and Soft; and Censures his Mother's Re-

(a) Fol. Lond. 1661.

tations with a more than ordinary Freedom. He intimates as if the *Zwinglian Gospellers* would have carri'd all before them, had that Prince Liv'd; and observes they were far too rife in the beginning of Queen *Elizabeth's* Reformation, when many were rais'd to great Preferments, who were too much inclin'd to the *Platform of Geneva*. On the other hand; Queen *Mary's* Bloodiness is no where set off in so lively a Paint as where he tells us, (a) *She admitted of a Consultation for burning the Body of her Father, and cutting off the Head of her Sister.* 'Tis a good Rule which a modern (b) Critick gives his Historian, That he should have a *Regard to his own Birth; and not forget the Respect due to the Memory of those Princes that have Govern'd his native Country.* As this should restrain a Man from exposing the Failures of such Governours in their own Persons; so it ought to caution him against making too free with the Frailties of their Kindred and Councillors. He concludes with the Act of Establishing the Go-

(a) Pag. 139. (b) Le Moyne. Dissert. 4. cap. 3.

vernment of the Church by Archbishops and Bishops, in the Eighth Year of Queen Elizabeth; whose famous Court of High Commission, he calls the *Principal Bulwark and Preservative of the Church of England*. If the Reader desires any further Character of this Writer and his History, 'tis given him by one (a) who should be best acquainted with it: He wrote (says he) *Smoothly and Handsomly*; His *Method and Style are good*; and his *Work was generally more read, than any thing that had appear'd before him*. But either he was very ill inform'd, or very much led by his Passions; and, being wrought on by some *Violent Prejudices against some that were concern'd in that Time*, he delivers many things in such a manner, and so strangely, that one would think he had been secretly set on to it, by those of the Church of Rome. Tho' I doubt not but he was a sincere Protestant; but violently carri'd away by some particular Conceits. In one thing, he is not to be excused, That he never vouch'd any Authority for what he wrote: which is not to be forgiven any who write of

(a) G. Burnet, *Præf. ad Hist. Reform.* Tom. I.

Transactions beyond their own Time, and deliver new things not known before.

The most of his Materials (I guess) were had from the Transcript which AB. Laud caus'd to be made of all that related to the Story of the Reformation, out of those eight large Volumes of Collections that are still in the a) Cottonian Library.] So that upon that Grounds he wrote a great deal of this Book we can only conjecture; and many, in their Guesses, are not apt to be very favourable to him. I know endeavours have been used to blunt the Edge of this Censure; by one (b) who has done all, that a true Friend could do, to place the Doctor and his Writings in a better Light. But what would that kind Gentleman have said to a sharper Sentence pass'd by (c) another Learn'd Prelate on this Book? How would he have resent'd the telling the World that Dr. Heylin's representing our first Reformers as Fanaticks, was an *Angry and Scandalous* injury to *Truth and our Church*? This, I confess, is very hard Language;

(a) Cleypira, E. 1, 2, 3, 4, 5, 6. F. 1, 2. Vid. etiam Hist. & Synops. Bibl. Cott. p. 43. (b) G. Vernon, in vita D. P. Heylin, 8vo, Lond. 1682. (c) B. Bar. Re. p. 181.

but, perhaps, it may more easily be digested than refuted.

G. Burnet.

The Defects of the foremention'd Author were abundantly supply'd in the more compleat History of our Reformation by (a) Dr. Burnet, the present Bishop of Salisbury; whose first Volume was publish'd in the Year 1679. by Secretary Coventry's Order, and Dedicated to K. Charles the Second. In the Months of *December* and *January* (in the Year following, 1680.) The Historian had the Thanks of both Houses of Parliament for what he had already done; and was desired to proceed to the finishing of the whole Work: which was done accordingly. This History gives a punctual Account of all the Affairs of the Reformation; from it's first beginnings in the Reign of *Henry* the Eighth, till it was finally compleated and settled by Queen *Elizabeth*, A. D. 1559. And the whole is penn'd in such a Masculine Style, as becomes an Historian, and such as is this Author's Property in all his Writings. The Collection of Records, which he gives in the conclusion of each Volume, are good Vouchers of

(a) Fol. 2, vol. Lond. 1681.

the Truth of all he delivers (as such) in the Body of his History: and are much more perfect than could reasonably be expected, after the Pains taken, in *Q. Maries* days, to suppress every thing that carry'd the Marks of the Reformation upon it. The Work has had so much Justice done it, as to meet with a general Acceptance abroad, and to be translated into most of the *European* Languages: insomuch that even the most Picquant of the Author's Enemies allow it to have a (a) *Reputation firmly and deservedly establish'd*. Indeed, some of the *French* Writers have cavill'd at it: But the most eminent of them (*Mr. Varillas* and *Mr. Le Grand*) have receiv'd due correction from the Author himself (b). It was no wonder to see some Members of the *Roman* Communion, laying out their best endeavours to raise themselves a Name by so glorious a Service to their Church, as the disparagement of this Writer (and the disgracing his History) might justly have been reckon'd: But 'twas

(a) *Ant. Harmer*, in *Præfat.* (b) *Reflections on* *ibid.* 12^o. *Amstel.* 1686. *Defence of those Re-*
fections. *Ibid.* 1687. *Continuation of Reflect.* *ib.*
 1687. *Answer to Foach.* *Le Grand's Defence of San-*
ts, &c. 410. *Ibid.* 1688.

a little unaccountable that the same Rancour should possess Men within the Pale of our Reform'd *English* Church; and such as desired to be looked upon as Zealous maintainers of Her Honour, and the Justice and Honesty of her Reformation. The first of these was (a) S. *Lorth*; who pretended only to batter the *Erastian* Tenets in Mr. *Hobbes's Leviathan*: But took occasion, in the conclusion of his Book, to Censure the Account Dr. *Burnet* had given of some of Arch-bishop *Cranmer's* singular Opinions. This Gentleman had the confidence to assert, That both our Historian and Dr. *Stillingfleet* had impos'd upon the World in that Particular; and had *unfaithfully joyn'd together* in their endeavours to lessen Episcopal Ordination. I am not now concern'd with his Charge against Dr. *Stillingfleet*; who did him the Honour, which he ought not to have hoped for, to expose his Folly in a short Letter to the Bishop of *London*. His Quarrel with Doctor *Burnet*, is wholly about Method and the

(a) Of the Subject of Church-power, 8vo. Lond. 1685.

(a) Art of Compofure; wherein, moft certainly, thefe two Authors have extremely differ'd. And yet, notwithstanding the awkwardnefs of Mr. *Lowth's* Stile, 'tis thought the Man himfelf was not Mafter of fo much Venome and Ill-Nature, as appears in his Book: But that he had a great fhare of his fpiteful Language put into his Mouth by a warm Neighbour; who is now dead, and ought to be forgotten. The next Affailant was a peevifh Gentleman in Masquerade; who, under the feign'd Name of *Anthony Harmer*, publish'd a (b) *Specimen of fome Errors and Defects in the History of the Reformation*, &c. As if what he there gives were only a Sample of what he had in ftore for us: when it appears that he has ftoop'd to fuch mean and pitiful Remarks, as fufficiently fhew that he had pump'd himfelf to the bottom, and that his Malice was upon the Lees. 'Tis a great Indignity which fome have put upon the Memory of a late moft Reverend, Learn'd and Pious, Prelate; in reporting him to have been the Author of that malicious Libel: For,

(a) See Dr. *Burnet's* Letters in Answer to Mr. *Lowth*, 4^{to}. Lond, 1685. (b) 8^{vo}. Lond, 1693.

whatever other unhappy Mistakes he might be guilty of, he could never fall so low as to write at such an unmanly and uncharitable Rate. The Historian vouchsaf'd this Book a short Answer, in a (a) Letter to the Bishop of *Litchfield*; to which the Animadverter made no Reply. To those that are still inclin'd to favour the *Specimen*, I shall only say that the whole 150 Particulars, therein summ'd up, will fall under these six Heads; as being either, 1. Such airy and superficial Matters as we usually call Imperinencies. 2. Some inconsiderable Mistakes of the Printer's or Copiers. 3. Others that have a little Weight; but might have been corrected without Noise; and do not affect the Reformation. 4. Some few (a very few) that do touch upon its Justice and Honour: In most of which 'tis easie to discern the Affection which the Animadverter pretends to bear it, if Apologies for the old Monks and *N. Sanders* be any Argument of such Affection. 5. Others wherein he himself is mistaken. 6. Several Objections are rais'd purely

for the sake of Calumny and Reflection. These are the Thoughts I had of this Piece, upon my first perusal of it; and I am throughly confirm'd in them from the successful Pains that has been since taken with it by my modest and industrious Friend. Something of a fresh Attaque was afterwards made by (a) one, who had set himself to discredit, whatever had been publish'd by this Historian: And yet all that even such a Writer could find chargeable on his History of the Reformation, was only, that (b) *In a Matter of no great Consequence there was too little Care had in Copying or Examining a Letter writ in a very bad Hand*; and that there was since probability that Dr. Burnet was mistaken in one of his Conjectures. I think I may justly observe thus much of all those that have hitherto endeavour'd to lessen the Repute of this History; That they have apparently hewn their Inclinations rather to be pattering the Author than his Work: And, whatever Success such Persons may meet with in their Attempts, they

(a) Discourses on Dr. Burnet and Dr. Tillotson, &c. 4to. Lond. 1695. (b) See the Bishop of Sarum's Vindication, 8vo. Lond. 1696. p. 83, 87.

*Burnet's
Abridg-
ment.*

have commonly the Misfortune to discover themselves to be (at least) *Men of like Passions* with their Adversary.

The Reverend Author of these Volumes publish'd also an (a) Abridgment of them; wherein the Reader has a full and clear View of the Reformation, without any of those Obscurities or Defects that usually attend Works of this kind. Take an Account of it in his own Words: *I have wholly wav'd every thing that belong'd to the Records; and the proof of what I relate; or to the Confutation of the Falshoods that run through the Popish Historians. All that is to be found in the History at large. And therefore in this Abridgment, every thing is to be taken upon Trust; and those that desire a fuller Satisfaction, are to seek it in the Volumes I have already published.*

J. Strype.

The Memorials of Archbishop Crammer, which were lately publish'd by (b) Mr. Strype, shall conclude this Chapter; tho' (were it not that the Subject rather than the Title of the Book inclines me to bring them in here) they would more properly belong to another Place. The Writer of them

has adhered to Dr. *Burnet's* Method ; giving us his own Historical Account in Three Books (ending with the several Deaths of *Henry* the Eighth, *Edward* the Sixth, and *Queen Mary*) and in the Conclusion, a good Collection of Records. Several Things, relating to the State of the Church during that Primacy, are well Illustrated by him ; and some Authentick Letters, and other Original Papers of Value, are discover'd and made publick. The only Blemish I know in this Book is (what, it may be, the Author will think its most comely Feature) the crowding so much of his other Learning into the Body of his History ; which, instead of entertaining his Readers answerably to his good Design, is apt to distract and amuse them. Where the Subject is dry and barren, a few choice Flowers out of a right Common-place-book, are very refreshing ; provided they are sprinkled with a sparing Hand, and a steady Judgment. But, where the Matter it self is pleasant and diverting, all those Embellishments are nauseous ; and even *Tully* and *Tacitus* themselves are troublesome.

C H A P. V.
Histories of our Bishops in general, and those of their several Sees.

THAT *Joceline de Fourness*, (an Historian quoted by *Stow* and *Fitzherbert*) wrote several Books concerning the ancient *British* Bishops, *John (a)* *Pits* is very certain: But, whether he was an *English-man*, or (as he rather fancies) a *Welch-man*, he dares not be positive. One Book, indeed, of that kind, was written by *Joceline* a Monk of *Fourness* in *Lancashire*; and is still (b) extant: But (as the Author himself could not be of any great Age, so) his Collections seem to have been made out of Histories that were penn'd since the Conquest. Of somewhat less Account (I fear) is that of the *Saxon* Prelates, whereof *Ethelwold*, Bishop of *Winchester*, is said to be the Author; whereof a MS.

(a) Pag. 884. (b) Vid. *Usser. Antiq. Eccles.* p. 36.

Copy is likewise (a) reported to be in the publick Library at *Cambridge*.

After the Conquest, the Memoirs *Since the*
of our Bishops were taken by a great *Conquest*
many Hands. *Geoffrey* (Prior of *Win-*
chester about the Year 1100.) wrote a
Panegyricall Account of them in ele-
gant Verse says (b) *Will. of Malmes-*
bury; who himself more largely com-
mented upon them in Prose. His four
first Books were publish'd by (c) Sir
Henry Savil; from a very faulty Manu-
script; and his Edition was Copy'd
more faultily in that of (d) *Frankfurt*.
In these we have all that could be had
out of the many old Catalogues which
swarm'd in our *English* Monasteries;
together with what the Author was
able to inform us of his own Know-
ledge, touching his Contemporaries.
Henry of Huntingdon's (e) Letter, to
his Friend *Walter*, describes the Pre-
lates of his own Time, which imme-
diately succeeded to *Malmesbury's*; and
'tis done with all the heartiness that
becomes a familiar Epistle, and a Free-
dom inclining to Satyr. *Ralph de Di-*

(a) *J. Pius*, p. 178. (b) *De Gest. Pontif. lib. 2.*
p. 246. (c) *Fol. Lond. 1596.* (d) *Fol. 1601.*
(e) *Angl. Sac. vol. 2. p. 694.*

ceto follow'd these with a Catalogue of his own drawing, from the coming in of *Augustine* the Monk to the beginning of King *John's* Reign: But there's little in it worth the publishing. *Job. Eversden*, a Monk of *Bury* (who dy'd, says (a) *Pits*, about the Year 1636.) is said to have written *de Episcopis Angliae*, as well as *de Regibus*: But Mr. *Wharton* could never meet with any such Treatise. He found, he says, some of Mr. *Joceline's* Collections out of *Eversden's* Chronicle: So that perhaps he's the same Man with that *Johannes Buriensis*, whom we have mention'd in the (b) First Part. We are also told of a like Book by one *Nicolas Montacute*, or (c) *Manacutius*; who is believed to have been sometime Master of *Eaton* School, because (forsooth) most of his Works were in the Library of that College. What good Things were heretofore in that Library, I know not: But, upon a (d) late Search, nothing could be found that bore this Author's Name; save only a pitiful Treatise (at *Lambeth*) *de Pontificibus Romanis*, not worth the

(a) Pag. 435. (b) Pag. 172. (c) *J. Pits*, p 656, 657. (d) *Præfat. ad Angl. Sac. vol. 1. p. 14.*

reading. I fancy somebody's quoting this under the Title *de Pontificibus* (simply) has given occasion to *Bale* and *Pits*, who collected and wrote in haste, to Naturalize all his Bishops. *Polydore Virgil's* Book, or (a) Scrawl, of our *English* Prelates, is boasted of in our Seminaries beyond Seas: And (his great Antagonist) *John Leland* assures us, he had taken mighty care to collect their Remains, (b) *Et majori [cura] propediem in ordinem redigam*. He had many other grand Projects in his Head, which came to nothing. *John Pits* likewise very gravely refers his Readers (in many parts of his Book *de Illustribus Angliæ Scriptoribus*) to another of his own compofure *de Episcopis*: which we are (c) credibly inform'd, is only a poor and silly Abstract of the first (and worst) Edition of that which falls next under our Thoughts, and deserves to be separately consider'd.

Francis Godwine (Son of *Tho. Lord Bishop of Bath and Wells*) was most fortunate in his Commentary, as he calls it, on this Subject; being himself

F. Godwine.

(a) *Id. Ibid.* (b) *Comment. in Cyg. Cant. voc. Antoninus Beccus.* (c) *Hist. & Antiq. Oxon. lib. 2. p. 142.*

advanced to the Episcopal Order (a) for the good Services that (as Queen *Elizabeth* thought) he had done the Church by that Book. It was twice published in (b) *English*; equally full of the Authors and Printer's Mistakes. The Faults of the latter Edition (especially) were so very gross, that they put him upon the speedy dispatch of another in *Latine*; (c) which came out the next Year. The Style of this is very neat and clean; and he seems to have taken more Pains in polishing it, than in gathering together all the Materials of his History. He quotes no Authorities; excepting (belike) that Posterity should acquiesce in his singly, without enquiring any further. He is particularly ungrateful to the Author of the *Antiquitates Britannicæ*; from whom he has borrow'd (by the Great) his Account of the See of *Canterbury*; varying only the Phrase, and that sometimes for the worse. The like Carriage he is guilty of towards *Bale*, *Camden*, and others: But what is most especially notorious, is his transcribing

(a) Ath. Oxon. vol. 1. p. 497. (b) 4to. Lond. 1601, 1615. (c) Comment. de Præsul. 4to. Lond. 1616.

out of *Josseline* and *Mason*, what he pretends to have had immediately from the Archives and Regiltries, from the Year 1559, to his own Time. He is also frequently guilty of Chronological Mistakes; a too confident Reliance on the Authorities of counterfeit Charters in *Ingulfus* and others; an uncertain Calculation of Years, beginning some at *Michaelmas*, and others at *Christmas*, &c. as his Authors blindly led him: and lastly, a contenting himself with false and imperfect Catalogues of the Prelates in almost every Diocese. These are the Failures where-with he stands charg'd by (a) Mr. *Wharton*; who modestly assures us that a better Progress had been made in these Matters by himself, within the compass of Eighteen Months, than by this Bishop in Twenty Years. Our *Oxford* (b) Antiquary further complains, that he *Paritani*cally vilified Popish Bishops; with a Design thereby to advance the Credit of those since the Reformation: whereby he had given unlucky Advantages to *William*

(a) Præfat. ad Angl. Sac. vol. 1. p. 17. (b) Ath. Oxon. vol. 1. p. 496.

Prynne (the profess'd Enemy of Episcopacy) who made ill use of his Book. I will not say that either of these Censurers are mistaken: but I must observe to the Reader, that each of them intended to have furnish'd us with a View of this part of our Ecclesiastical History, of his own drawing; and therefore, like all new Builders, they must be allow'd to spy more Faults in the old Fabrick, than others can. The former has help'd us to a noble Stock of old Writers upon the Affairs of a great many of our Sees, from their Foundation, in his *Anglia Sacra*: and the latter has given us almost an entire History of our Bishops, for the two last Centuries, in his *Athene Oxonienses*. These are good Materials; and such as will direct to more of the same kind; whereof there are good store in the *Bodleian* and *Cottonian* Libraries. We long only for a skilful Architect, to put them into the Figure we desire. And (I hear) the Work is at last put into the Hands of a Person, who wants none of those Helps or Qualifications that are necessary to the Undertaking.

Hitherto we have mention'd only *Inve-*
such as have written the History of *etives*.
our Prelacy with an honest Intent,
to represent it to the World in its pro-
per and true Colours: we have others
that have made it their Business to daub
it with false Paint, endeavouring to
give such Pourtraictures of our Bishops,
as might most effectually defame and
prostitute the sacred Order. The first
of these was one *Thomas Gibson*, a Fa-
tistical Physitian in the beginning of
Queen *Elizabeth's* Reign; who entitl'd
one of his Treatises *A History of the*
reasons of the Bishops since the Norman
conquest. Whether this was ever
printed my (a) Author cannot inform
me. The next was Sir *John Harring-*
ton of Kelweston; who, soon after
James the First's arrival in Eng-
land, began to draw together some
malicious Remarks upon the Bishops
of his Time; which he at last finish'd
under the Title of (b) *A brief view of*
the state of the Church of England, as it
stood in Queen Elizabeth's and King
James's Reign, to the Year 1608. It
was presented by the Author, in Ma-

(a) Ath. Oxon. vol. 1. p. 109. (b) 8vo. Lond. 1653.

manuscript, to Prince *Henry*; from whom the Presbyterian Faction expected great Alterations in Church-Government. After the downfal of Episcopacy, it fell into such Hands as brought it to the Press; believing it to be a proper Antidote against the return of the plaguy Hierarchy. The last of this Gang was (that eternal Scribler) *Will. Prynne*; who rak'd together all the Dirt that had been thrown at any of our Bishops, by the most inveterate and implacable of all their Enemies; and heap'd it into a large Dunghil-Book inscrib'd (a) *The Antipathy of the English Lordly Prelacy, both to legal Monarchy and civil Unity*: Wherein he pretends to give an Historical Collection of I know not how many Hundreds of execrable Treasons, Conspiracies, &c. of the *British, English, French, Scotch and Irish* Bishops, against our Kings and Kingdom. But—'tis time to rid our Hands of this Filth and Nastiness. The most ancient Register Books and Records of our several Dioceses and

(a) 4to. Lond. 1641.

Cathedral Churches will less fully our
Fingers.

S. ASAPH. The History of the *S. Asaph.*
Bishops and Deans of this Place was
composed by the late learned and in-
dustrious Mr. *Wharton*; whose Book
was (a) publish'd soon after his Death;
a Specimen of what his general
Work (of all the Dioceses in *England*)
would have been if he had liv'd to
have finish'd it. To this Treatise (as
well as to the other that is prefix'd to
it) there is an Appendix of Authentic
Instruments out of the Register Books,
&c. According to the Method first
thought him by Dr. *Burnet*. In the
Lives of the Bishops he frequently
cites the *Liber ruber Assevensis*, an
old Cartulary of that Church of good
Value.

BANGOR. *Godwine* (b) mentions *Bangor.*
a Catalogue of the Bishops of this See,
in the Archives of the Church of
Bangor; which I suppose was a very

(a) *Historia de Episcopis et Decanis Londinensibus*;
neon de Episcopis et Decanis *Assevensibus*, a prima
usq. sedis Fundatione ad An. 1540. 8vo. Lond.
16. (b) *De Præsul.* p. 644.

Empty one, since (upon the two first Editions of his Book) he had not any thing to say of this Diocese.

Bath.

BATH and *WELLS*. What has been lately done for this Diocese, is already taken notice of by (a) Mr. *Tanner*; whose Collections and References (let it be here observ'd, once for all) I shall not repeat, but shall wish the Reader himself to consult his very useful Book, saving only, that some of those Authors he barely quotes (where I am able to do it) shall be set in the truest Light I can give them. Let it be here also noted, that when ever he refers his Readers (as he does in this place) to one or the other Volume of *Anglia Sacra*, they are there sure to meet with a good view of such old Writers as have treated of the ancient History of this or that Diocese; or else they have (at least) a compofure of Mr. *Wharton's*, very valuable for the Pains that Author took in adjusting the true Chronological succession of our Bishops. Dr. *Thomas Chandler* (sometime (b) Warde

(a) Not. Monast. p. 195. (b) Hist. et Antiq. Oxon. par. 2. pag. 134.

of *New College* in *Oxford*, and Chancelour of this Church) wrote a Treatise, *de Laudibus Bathoniæ & Welliæ*; which, I suppose would afford us some such Light as the same learn'd Person has given in those Lives, that have been gratefully penn'd by him, and will be taken notice of in another place. I guess the *Historia de tempore Primæva inchoationis Sedis Episcopalis Wellensis*, &c. which was made ready for the Press by the noble Publishers (a) of the *Decem Scriptores*, is part of what we have had since from Mr. *Wharton*; who also must be thought to have enrich'd his own Notes out of the (b) great Treasure of Collections which was gather'd and communicated to him by the Reverend and Learn'd Dr. *Matt. Hutton*.

BRISTOL. This See, having *Bristol*, only been erected by King *Henry* the Eighth, can have no Records of any great Antiquity: but 'tis hop'd its entire Story may be had out of such Registers as are in the Hands either of

(a) See *Kenner's Life of Somn.* p. 66. (b) *Vid. Præf. ad Angl. Sacr. vol. 1. p. 51. 52.*

the Bishop or Dean and Chapter of that Church.

Canterbury.

CANTERBURY, as in Justice it ought, has had the most and best learn'd Preservers of its History and Antiquities of any Diocese in *England*. The first of these was Arch-bishop *Deusdedit*, or *Adeodatus*, who is (a) said to have recorded the Acts of all his Predecessors; which was no mighty Undertaking, since himself was only the Sixth from *Augustine*. The eldest of those Writers, whose Works are now Extant, is *Gosceline* the Monk; who (besides the Life of *Augustine*, publish'd by Mr. *Wharton*), wrote also those of the Six following Arch-bishops. These are now in MS. in (b) Sir *Joh. Cotton's* Library: but (being only Collections out of *Bede*, with the enlargement of a few *Romantic* Miracles) they have not hitherto been thought worth the Printing. About the same time *Osbern* was Precentor of Christ-Church; and (upon the (c) unhappy Fire, which destroy'd most of their

(a) *J. Pits*, p. 109. (b) *Vespasianus*, B. 20. (c) *Vid. Præfat. ad Ang. Sac. vol. 2. p. 9.*

Records, *A. D.* 1070.) took a deal of Pains in recovering the Histories of the Arch-bishops ; several of whose Lives were written by him , besides those we have in Print. *Gervasius Dorobernensis* (that is, Monk of Canterbury) has left three good Treatises on this subject ; which bear the following Titles ; (a) 1. *Tractatus de Combustione & Reparatione Dorobernensis Ecclesie.* 2. *Imaginationes de Discordiis inter Monachos Cantuarienses & Archiepiscopum Baldewinum.* 3. *Vita Dorobernensium Archiepiscoporum.* R. de Diceto's History of these Primates was discover'd in the *Norfolk* Library, after some others (amongst whom he should have been rank'd) were publish'd : And 'twould not have been any great loss if we had still wanted it ; being (b) very short, and mostly stuff'd with Matters foreign to the Purpose. Mr. Pitts (c) sends us to the Library at *Bennet* College to enquire after a Manuscript Copy of Arch-bishop *Langton's* Annals of his Predecessors : But he that runs on his Errand, will find himself mistaken. There are, indeed,

(a) Inter X Script. Edit. Lond. 1652. (b) Angl. ac. vol. 2. p. 677. (c) pag. 304.

in that Library some Collections out of the last mention'd Author's History of our Kings, which relate chiefly to the Affairs of this See; the transcriber whereof had some thoughts of Copying out *St. Langton's* History of *Richard* the First, and so prefaced his Work with the Title of *Annales Stephani Archiepiscopi*: But he soon quits that Subject, and so imposes upon a careless Catalogue-monger. The next, in Order of time, was *Tho. Spott*, *Spottey* or *Sprott*, a Benedictine Monk of Canterbury in the Year 1274. (a) whose Book has been vainly enquired after by some of our most Industrious Antiquaries, and (particularly) by (b) one whom hardly any thing on this Subject could escape. The Truth is, *Mr. Somner* seems to think 'twas rather a Chronicle of the City of *Canterbury* than of the Arch-bishops; and if *W. Thorn* (who was a Monk of the same House, in the Year 1380.) either Epitomiz'd or (c) Enlarged it, it may probably prove only the same

(a) So *Pits*, p. 355. But *Bale* knew not when he liv'd. (b) *W. Somner*, Pref. to *Antiq. of Canterbury*. p. 8. (c) Vid. *Pits*, p. 355, et 529. V. etiam *Thorn* inter X. Script.

with his History of the (a) Abbots of St. *Augustines*. St. *Birchington's* Performance, is largely accounted for by his late (b) Publisher; who has assur'd us that nothing that either this Writer, or any of the former can afford us has been omitted by the diligent Author of the (c) *Antiquitates Britannicæ*. Archbishop *Parker* was generally reputed the Author of this admired Book; till (d) Mr. *Selden* transferr'd the Honour of it to (His Grace's Chaplain) Mr. *Josseline*, who has since enjoy'd it. I confess, I am far from being of AB. (e) *Bramhal's* Opinion, That the conclusion of the Preface proves the Archbishop himself to have been the Author of that Book: But it does fairly intimate that the Composer of it (whoever he was) did desire the World should believe that most of his Materials were handed to him by that Learn'd Metropolitan; who was also, he saies, the Director and Overseer of the whole Work. In the same

(a) Bibl. Cott. *Vitellius*, D. 11. (b) *H. Wharton*, in Præfat. ad Angl. Sac. vol. p. 18. 19, &c. (c) Fol. Lond. 1572. & Hanov. 1605. (d) Hist. of Tythes, cap. 9. (e) Consecration, &c. of Protestant Bishops, p. 165.

place the *Hannow* Edition is blam'd for omitting *Parker's* own Life; which perhaps was no fault in those that had the care of it. There were only a few Copies of the First Edition (such as were design'd for (a) public Libraries, and the accomodation of a few choise Friends) that had the 29 Pages, which make up that Life: so that 'twas not to be expected that the Foreign Publishers should Print it otherwise than as 'twas commonly sold by our *Englsh* Booksellers. Mr. *Wharton* every where gives this Writer more respect than any other he's pleased to cite: and yet he (b) observes a great many of his mistakes; and, I do not doubt but any skilful Antiquarie will easily take notice of many and many more. So imperfect will always be the most compleat Works of any single Man (c)!

(a) *Ath. Oxon.* vol. 1. pag. 588, 589. (b) In notis ad *Canon. Lichfield*, de Succes. Archiep. Cant. passim. (c) For the Controversy betwixt the Chapter of *Canterbury* and the Arch-deacon, about the Right of Jurisdiction *Sede Vacante*, see *Bibl. Cott. Nero*, c. 9. *Galba*, E. 4. *Vinellius*, A. 2. 8. D. 7. E. 4.

CARLILE. This remote and *Carlile.* small Diocese has been heretofore so much expos'd to the continual Incur-sions of the *Scots*, (before the King-doms were happily united in King *James* the First) that there are not many of it's ancient Records any where now to be had. The only pieces of Antiquity, in the Bishops possession, are two Register Books of four successive Prelates; *Halton, Rosse, Kirkby* and *Welton*: and these will furnish us with little more than the History of one Century. The Records of the Dean and Chapter go not much higher than their new Denomination given them by *Henry* the Eighth; and are very broken and imperfect since that *Epoche*. Out of these, and what other helps could be had from some Neighbouring and Distant Libraries, Dr. *Hugh Todd* (Prebendary of this Church) has made a Volume of Col-lections which is lately placed in the Dean and Chapter's Library, under the Title of, (a) *An History of the Dio-cese of Carlile; containing an Account of*

(a) MS. in Fol.

the Parishes, Abbies, Nunneries, Churches, Monuments, Epitaphs, Coats of Arms, Founders, Benefactors, &c. with a perfect Catalogue of the Bishops, Priors, Deans, Chancellours, Arch-deacons, Prebendaries; and of all Rectors and Vicars of the several Parishes in the said Diocese. My worthy Brother hopes that the Additions which will hereafter be made to this Work, will (at last) make it answer its Title; and I heartily wish I could do so too: But (to me) the prospect is so discouraging, that I know not which way to look for such Helps as would be necessary for the compleating of so full and ample an Account of our Church and Diocese. Our Sufferings in the days of Rapine and Rebellion, equal'd or exceeded those of any other Cathedral of *England*; and (after our Chapter-House and Treasury had been turn'd into a Magazine for the Garrison, and our very Charter sold to make a Taylor's Measures) it can hardly be expected that so many of our Records will ever be retriev'd as are requisite to finish out such a History.

CHESTER, being another of *Chester*. King *Henry* the Eighth's Foundations, cannot have any great stock of Records. Some notice may possibly be taken of its most early Times by Mr. *Urmston*; who wrote an (a) Account of the State of Religion in *Lancashire* (part of this Diocess) in the beginning of King *James* the First's Reign.

CHICHESTER. Most of the *Chichester*. antient Records of this Church, were squander'd and lost, upon the City's being taken and plunder'd by Sir *William Waller* in our late Civil Wars; and, after the Restauration, they never recover'd more than three Books belonging to the Chapter, and a Register or two of the Bishops. These do not reach above 230 Years backwards: so that, the prime Antiquities of this See (before the Episcopal Throne was removed from *Selfey* to this Place, and for some Ages afterwards) are either wholly lost, or in such private Hands, as have hitherto very injuriously de-

(a) MS. penes *Tho. Brotherton* Arm.

tain'd them from their right Owners. 'Till a Restitution is made, we must content our selves with such poor Fragments as *Bede*, *Malmesbury* and others, will afford us of the first Foundation of the Diocess by our Nothern Saint *Wilfrid*; who (with his Successors, in the same Order that *Godwine* has given them) stands yet pictur'd on the back-side of the Quire. Here are the chief Remains of their History, as far as they are now to be had within the Verge of their own Cathedral: to which if more shall be added, by such Foreigners as are Masters of their dispersed Records; 'twill be a very gratefull (as well as just) service to the present Members of that Church.

S. David. St. D A V I D' S. We have already noted the Disputes there are about Abbot *Dinoth*'s Remonstrance against the pretensions of *Augustine* the Monk; and we are told that he did not only leave behind him his thoughts of that Matter in the foremention'd Protestation; but that he also wrote another Treatise, entitl'd, *Defensorium* (a) *Ju-*

(a) *J. Pius*, p. 104.

visdictionis Sedis Menevensis. Bishop Godvine quotes a Catalogue of the Bishops of St. David's, not taken notice of either by Gyraldus or the *Annales Menevenses*; which he (a) says is in the Archives of that Church. There's also an Anonymous Manuscript in the Library at (b) *Magdalen College* in Oxford which treats *de Gestis & Ritibus Cleri Cambrensis*; and may probably afford some discoveries of the ancient State of this Diocess.

DURHAM. The first Collector *Durham.* of the History and Antiquities of this Ancient and Noble Church, was *Turgot*; who was (c) Prior, Arch-deacon and Vicar General, of that Diocess. He was afterwards Bishop of St. David's: But, upon the death of Queen *Margaret*, return'd to *Durham*; where he dy'd, A. D. 1115. and lyes bury'd in the Chapter-House. His Book bears the Title, (d) *De Exordio & progressu Ecclesie Dunelmensis*; that is, from K. *Oswald's* Time to the Year 1097. This

(a) De Præsul. p. 602. (b) Hist. & Antiq. Oxon. lib. 1. p. 56. (c) F. Seldon, Præf. ad. X. Script. (d) MS. in Bibl. Cott. *Faustina*, A. 5. see also AB. Usher's Letters, p. 315. 321.

was transcrib'd by (a) *Sim. Dunelm.* mention'd in the former part of this Work; who also continu'd it to the Year (b) 1129. from whence it has been drawn downwards by *Jeoffery de Coldingham, R. de Greyftanes, &c.* There are still some latent Manuscript Histories of this Church; which (if discover'd) would undoubtedly supply a great many defects in those that are already publish'd. Prior *Laurence* (who dy'd in the Year 1154.) wrote a Treatise in Meeter, (c) *-De Civitate & Episcopatu Dunelmensi.* There are several MS. Tracts of that Author's Composure, in the Libraries at *Lambeth, Durham* and elsewhere; and yet we cannot hitherto learn where this is to be had. *Tho. Rudburn*, in the very heart of his (d) *Historia Major*, has a large History of the Bishops of this See, from the first Foundation at *Lindisfarn*, to the Year 1083. which tho' mostly taken out of *Turgot* and *Simeon*, has some remarkable passages never yet Printed. *John Westington* (who dy'd Prior of

(a) *Inter. X. Scrip.* (b) *Præf. ad Angl. Sacr. vol. 1. p. 48.* (c) *Vid. Angl. Sac. vol. 1. p. 787.* (d) MS. in *Bibl. Cott. Lambeth & Bened.*

Durham, A. D. 1446.) wrote a Book, (a) *De Juribus & Possessionibus Ecclesie Dunelmensis*; wherein, amongst other choice Matters, 'tis prov'd that the Priors of that Church were always invested with the Dignity and Privileges of Abbots. Sir *H. Spelman* (b) quotes some Synodical (or rather Conistorial) Constitutions made by Bishop *Lewis* in the Year 1319. which certainly must be very learn'd ones, if they answer the Account (c) *Godwine* gives of that Prelate. The Cotton-Library is hardly better stock'd with the Records of any Cathedral Church in *England*, than that of *Durham*; whereof the chief is a large (d) Catalogue of their Benefactors, from King *Edwine* down to the Reign of King *Henry VIII.* The beginning of the Book is in an old *Saxon* Character, as ancient as the time of K. *Æthelstane*; in whose Possession 'tis very probable from his Name in the Title-Page, supposed to be written with his own (e) Hand) it sometime was. There

(a) *Bibl. Cott. Visellius*, A. 9. (b) *Glossar. in voce Præconizatio.* (c) *De Præsul.* p. 121. (d) *De-
nians*, 7. (e) *Hist. & Synops. Bibl. Cott.* p. 38.

is also a (a) Miscellany Collection of a great many curious Particulars relating to St. *Cuthbert*, and his Successors in that See; the (b) Contests of the Prior and Convent with their own Bishops and the Archbishops of *York*, about the Visitatorial Power; an entire (c) History of that Church, from its Foundation at *Lindisfarn* (through all its changes of Fortune and Place) as low as the death of Bishop *Hugh*, A. D. 1194. with many other (d) remarkable Fragments of its History. There's also in the Bishops Library at *Durham*, a MS. Collection of the Antiquities of this Church, transcribed by the Directions of Bishop *Cosin*; where in there's a different Account of some Particulars from what we have in the *Rites and Monuments*, published by (e) Mr. *Davies*. Nor is this last mention'd Piece such an *ignorant and pitiful Legend*, as a very (f) worthy Person has represented it; since there's no where extant so full and exact an Account of the State of this Cathedral, at the sup

(a) *Julius*, C. 2. 6. (b) *Julius*, D. 4. (c) *Claudius*, D. 4. (d) *Vitellius*, A. 9. 20. C. 9. D. 20. E. 1. 12. *Vespasianus*, A. 5, 6. *Titus*, A. 2. *Domitianus*, A. 7. 8. *Faustina*, A. 5, 6. (e) 8vo. Lond. 1672. (f) *Wb. Kenner*, in *vit. Somanari*, p. 21.

cession of Monasteries. The Author seems to have been an Eye-witness of all that pass'd at that time; and his descriptions of such Matters as are still remaining, appear to be so nicely true, that we have great Reason to credit him in the rest. Besides these, there are now in the Possession of the Dean and Chapter, a great many Authentick Records, Original Charters, Endowments, &c. which will enable me to furnish out a much more complete History of this Church, than has yet appear'd: And I hope the Ingenious and Learn'd Dr. *John Smith*, now Prebendary of that Cathedral, will think the Undertaking most proper for himself.

E L Y. That History of the Church *Ely* of *Ely* which was partly publish'd by Sir *William Dugdale*, and wholly by *M. Wharton*, is not the Work of *Thomas* and *Richard*, whose Names it carries; but an Abstract, by a nameless Author, out of their much larger Volumes, which still remain in (a) Ma-

(a) Bibl. Cott. *Domitianus*, A. 15. *Titus*. A. 1. *Martinus*, C. 9. New, A. 15, 16. *Otho*, E. 5. *Vespasianus*, A. 19.

manuscript. Some parts of the former have been printed, out of other Copies, by *L. D'Achery* and *Dr. Gale*; if those Learn'd Gentlemen be not mistaken (as I suspect they are) in their Conjectures. *Dr. Brady* (a) quotes a Survey of all the Mannors belonging to this Bishoprick, taken in the Year 1248. but does not direct us where to find it. That *S. Birchington* (or *Brickington*, as he calls him) wrote a Catalogue of the Bishops of *Ely*, (b) *Mr Pits* is very positive: But how he fell into that Mistake (wherein he is follow'd by *Vossius*) has been discover'd by a late (c) Writer, of much better Credit. He probably conjectures that, stragling over the Margin of one of our Learn'd Church-Historians, he met with this Quotation, (d) *Steph Birch. Catal. Episc. Eliens.* and thence presently concluded, that *Stephen* must be the Author of the Catalogue there cited: Whereas the Historian refers his Readers to two several Manuscripts (*Birchington's History of the*

(a) In Præfat. ad Hist. Angl. vide etiam *Bell. Cott. Tiberius*, B. 2. (b) P. 910. (c) *H. Wharton*, Præfat. ad Angl. Sacr. vol. 1. p. 20. (d) *Antiq. Brit.* p. 246, 248. Edit. Hanov.

Archbishops of *Canterbury*, and an anonymous Catalogue of the Bishops of *Ely*) for the proof of what he had there advanced.

EXETER. There is in *Bodley's Exeter*. Library an old *Latin* Mass-Book in *Saxon* Characters; in the end whereof we have many Particulars of the Life of Bishop *Leofric* (who gave the Book to his Cathedral) as his settling the Episcopal See at *Exeter*, A. D. 1050, &c. It gives us also a Catalogue of the Reliques that Church was possess'd of at the time when this Book was written. *John Grandeson* (who dy'd Bishop of this See, A. D. 1369.) is said to have written *Martyrologium Exoniense*: for a Manuscript whereof we are advis'd to consult the Library of *Bennet* College. *John Hooker* (or *Howel*, Chamberlain of *Exeter*, where he dy'd, A. D. 1601.) wrote a lean Catalogue of the Bishops of that See; first publish'd by him in Quarto, and afterwards inserted into (b) *Ralph Holinshead's* Chronicle. It begins with *Adulph*, whom he unaccountably calls

(a) *F. Pius*, p. 500. (b) Edit. Lond. 1587.
p. 1300.

Werstane, and ends at Bishop *Woolton*; who was consecrated in the Year, 1579. There's no want of Materials for the composure of a much fuller History: Since the Registers of a good many of the Bishops (*Stapleton*, *Brantingham*, *Stafford*, &c.) are cited by (a) Mr. *Wharton*; and many more pointed at by Mr. *Tanner*.

Glocester **G L O C E S T E R**, being a Diocess of *Henry VIIIth's* Ereccion, cannot have any Records, relating to the See it self, more authentick than that which acquaints us with the (b) Ereccion of *St. Peter's Church* into a Cathedral: But there are many Venerable Remains of Ecclesiastical History, which are to be had in the Register-books of those Religious Houses and Parochial Churches which were then brought within that Jurisdiction. Out of these Dr. *R. Parsons* (the present worthy Chancellor of that Diocess) has collected two MS. Volumes; which are also digested into so good a Method, that they well deserve the Title of a

(a) Hist. de Episc. & Dec. Lond. &c. (b) Bibl. Cott. inter Codd. nondum in loculos repositi
Num. 9.

Compleat History. The first of these he styles *Memoirs of the ancient Abbey and present Cathedral of Gloucester*; wherein he gives an Account of the Foundation of the Great Abbey of St. Peter's in this City, and the Succession of its Abbots, down to the Dissolution; with the History and Succession of the Bishops, Deans, Chancellors, Archdeacons and Prebendaries, ever since the dismembering of it from the See of Worcester. This Work was happily undertaken at the Request of the late Mr. Wharton; who design'd to have oblig'd the Publick with it, in some future Volume of his *Anglia Sacra*. We are not in despair of seeing the good Services that were intended our Church by that Learn'd Person, fully finish'd and brought to Perfection by some other able Hand: So that, 'tis to be hop'd, we shall not long want the Benefit of such successful Labours. His other Volume bears the Inscription of *A Parochial Visitation of the Diocess of Gloucester*; wherein the Matters treated on are chiefly Ecclesiastical, tho' some Affairs of a Civil Nature are also intermix'd. The Observations that occur in this are partly

owing to the Author's own View and Enquiries, made in the several Parishes; and partly to such Helps as could be had out of the Registry at Worcester, and his own at Gloucester.

*Here-
ford.*

HEREFORD. That there were anciently several good old Register-books belonging to this Cathedral, is beyond dispute. Sir *H. Spelman* (*a*) quotes one of 'em; and we have heard of several others, besides that of Bishop (*b*) *Booth*. The Library and Archives here fell under the like Misfortunes, during the Ravage of our late Days of Usurpation, with those of other Cathedral Churches: being made a very improper Prey to a Fanatical and Illiterate Army of Rebellious Blockheads. Amongst these *Silas Taylor* was an Officer of a more than ordinary Fancy and Respect for Books and Learning; and, having gotten part of the (*c*) Bishop's Palace into his Possession, thought it was also convenient to seize as many of the

(*a*) Glossar. in voce *Panagia*. (*b*) Hist. Episc. & Dec. London. & Assav. (*c*) Ath. Oxon. vol. 2. p. 464.

Churches Evidences and Records, as he could possibly get into his Clutches. With these (and many of the like kind from the Church at *Worcester*) he troop'd off, upon the happy return of our old *English* Government; and near Twenty Years afterwards, dy'd with some of 'em in his Possession at *Harwich*. His Books and Papers, together with the other few Moveables he left behind him, fell into the Hands of his Creditors; from whom (if any care was taken to preserve them) it will now be a very difficult Matter to retrieve them.

LANDAFF. Bishop Godwine *Landaff*.

(a) assures us, that all he says of the Archbishops and Bishops of this See, down as far as the Year 1110. was taken out of an old Manuscript-Register of that Church; which seem'd to him to have been penn'd about that Time. This, he tells us, was most particular in the Account of the Acts and Miracles of St. *Teliau*, the second Bishop of that Diocese; and therefore I take it to be the very same with that

(a) De Præsul. p. 618.

which

which is now in Sir *John Cotton's* Library, and (for that very Reason) bears there the Title of (a) *Teilo*. From hence (b) Sir *Henry Spelman* had the whole Account he gives us of the several Synodical Decrees of divers Bishops in that Church: As Mr. *Wharton* had also those good Pieces which he afterwards (c) publish'd, as being overlook'd both by *Godwine* and *Spelman*. There's yet another Book, in the same (d) Library, that affords a History or Chronicle of this Church; which seems to have escap'd the notice of both these diligent Antiquaries. It commences at *Brute*, and ends *A. D. 1370.*

Lincoln.

L I N C O L N. There's a meagre Catalogue of the Bishops of this Diocess in the *Cottonian* (e) Library; which brings down the Succession of them from *Birinus* to *John Longland*, who was Consecrated, *A. D. 1521*. 'Tis much the List of these Prelates should be so compleat; when our

(a) Vid. *Præfat. ad Angl. Sacr. par. 2. p. 27.* (b) *Concil. tom. 1. p. 381.* (c) *Angl. Sacr. vol. 2. p. 667.* (d) *Titus, D. 22.* (e) *Julius, C. 6.*

(a) Historians are at a loss for the very Place where a good many of them Sat. Some Letters (from Pope *Martin* and his Cardinals) about the Struggle that happen'd upon the Advancement of *Rich. Fleming* to this See, may be (b) had; but in the main, we are very deficient in all the parts of its History; and shall hardly recover any great Matters more than its own Registries will supply us with. What those are I know not.

LITCHFIELD. In the perusal of the History of this Diocese, one great mistake (which has been unanimously swallow'd by all our (c) Church-Historians) is to be observ'd to our Reader: And that is, we are told that (upon the subdivision of the Kingdom of *Mercia* into three Dioceses, about the Year 740.) there was a Bishop placed at *Leicester*. We do indeed meet with one (d) *Totta*, who is said to have been *Episcopus Legecestriae*, about that Time: But *Leger-*

(a) Vid. *Godw. de Præsul.* p. 388. (b) *Bibl. Cott. Ti-berius*, B. 6. (c) *Godwine*, p. 337. et 365. *Ang. Sacr.* vol. i. p. 428, &c. (d) Vid. *H. Spelm. Concil. Tom.* i. p. 242.

cestria is the old name of *Leicester*, as *Legecestria* is of *Chester*. It was therefore (in Truth) at *West-Chester* that the New Diocess was erected, and not at *Leicester*; which is too near to *Litchfield*, were there no other Argument against it. With these Cautions we are to peruse the two valuable MSS. in (a) Sir *John Cotton's* Library; which have (in a great measure) been Printed in the *Anglia Sacra* and are very probably (b) ascrib'd to *Tho. Chesterton* and *Will. Whitlock*, two Canons of this Church. Of the former of these there are several ancient Copies; and 'tis that venerable Book which is quoted by many of our late Writers under the Name of *Chronicon Lichfeldense*. These are the chief Registers of the old Records of the Church of *Litchfield*, that are now Extant: Unless perhaps their Cartulary or (c) *Black-Book*, and the (d) Description of their Close (or College) be still to be met with. The little that was to be sav'd out of the Ruins, into which this Cathedral

(a) *Cleopatra*, D. 9. *Vespasianus*, E. 16. (b) *Præfat.* ad *Angl. Sacr.* vol. 1. p. 34. 35, 36. (c) *H. Spelman*, *Gloss.* in voce *Putera*. (d) *Monast. Angl.* Tom. 3. p. 216.

fell in our late Days of Confusion, was pick'd up by (one of the great Preferers of our *English* Antiquities) *Elias Ashmole* Esq; late Garter King at Arms; and is now, amongst many other of his precious Remains, in his (a) *Museum* at *Oxford*. This excellent Person had a Design to have honour'd the Place of his Nativity, with the writing a History and Description of its ancient and present State; and had collected a good number of choice Materials for that Purpose.

LONDON. I do not much lament Bishop (b) *Godwine*'s Misfortune, that his best diligence could not recover a right Catalogue of the *British* Arc-bishops of this City. Whatever became of *Theanus* and *Theonus* (the *Alpha* and *Omega* of those Sixteen Metropolitans) I should be mightily pleas'd to hear that its History is entire since *Mellitus*'s time; or even that we had every thing mention'd in that List of Records, Registers and other Books belonging to this Cathedral,

(a) Vid. Catalog. MSS. Oxon. nuper Edit. Num. 7484. et 7496. (b) De Præsul. p. 226.

which was (a) deliver'd by Dean Cole to his Successor Dr. May, in the Year 1559. What or where the *Annales Londinenses* are, Mr. Wharton (who (b) quotes them) does not tell us: nor whether they treat only of the Affairs of this Diocess, or (what I rather Suspect) present us with such a short History and Chronicle of the Kingdom in general, as almost every one of our Monasteries afforded. 'Tis enough that he has left behind him an elaborate (c) History of the Bishops and Deans of this See, of his own compofure; wherein (following the Method to which he had confin'd himself in his two larger Volumes) he brings their Story down to the Year 1540. To this Treatise (as well as that of St. *Asaph*, which is joyn'd with it) is annex'd an Appendix of Authentic Instruments; and he has further let us know that (of the Prelates before the Reformation) we have the Registers of *Gravesend*, *Sudbury*, *Courtney*, *Braybrook*, *Walden*, *Clifford*, *Gilbert*, *Kemp*, *Grey*, *Savage*, *Warham*,

(a) Monast. Angl. Tom. 3. pag. 299. (b) Angl. Sacr. vol. i. p. 638. (c) 8vo. Lond. 1695.

Barnes, Fitz-James, Tonstal, Stokesley and Bonner. The Sepulchral Monuments of *St. Paul's Church* were first drawn out and publish'd by (Mr. *Camden's* grateful Scholar) (a) *Hugh Holland* the Poet: But this was only a mean and dull Performance in comparison of that more absolute one of *Sir Will. Dugdale*, in his (b) *History* of that Cathedral from its first Foundation; extracted out of *Lieger Books* and other Manuscripts, and beautified with sundry Prospects of the Church, and the Figures of the Tombs. The greatest part of the *Cartularies* and *Records*, refer'd to in this Book, were happily communicated to the Author by one (c) *Mr. Reading*; who thereby encouraged his Zealous Engaging in the Work, at a very proper and seasonable Juncture. For, soon after he had taken Copies of the *Inscriptions*, a great many of the Monuments were defaced, and the Church it self turn'd into a common Stable by the Rebel Army; as it was (within ten Years after that) into a heap

(a) 8vo. Lond. 1614. (b) Fol. Lond. 1658.
 (c) Ath. Oxon. vol. 2. p. 697.

of Rubbish by the dreadful Fire of
London.

*Nor-
wich.*

NORWICH. There are not many Histories of this Diocess. All that Mr. *Wharton* (a) could pick up was out of a couple of General Histories of *England*, - written by *Bartholomew de Cotton*, and another (anonymous) Monk of that Church. He quotes indeed a short Chronicle of *Norwich* in the same Library, whence he had the former of these: But the late Publisher of the Catalogue of those Manuscripts is mistaken if there be any such Book, in the (b) Place referr'd to. There is indeed, in (c) another Class, a piece which bears the Title of *Festasy nodalia Norwicensis Diæceseos*; which begins with St. *Fælix* the *Burgundian*, their first Bishop. The oldest Register-Book which I have yet heard of in this See, is that of Bishop (d) *Bateman*; the Magnanimous Founder of *Trinity Hall* in *Cambridge*. A short Account of the Bishops and Deans of this Church (by *Tho. Searle*,

(a) *Angl. Sac.* vol. 1. p. 397. (b) *Bibl. Cott. Vindob.* C. 9. (c) *Fulius*, B. 7. (d) *Citat. in Hist. de Episc. & Dec. Londin.*

A. D. 1659.) is among the MSS. of the present worthy Bishop of the Diocess.

O X F O R D is of so late an Ere-*Oxford.*
ction, that it cannot want an absolute and entire History of all its Prelates, since its Foundation by *Henry* the Eighth: And we have (a) already observ'd, that its Parochial Antiquities (preceeding that Time) are happily preserv'd by an Ingenious and Learn'd Person, who has spar'd no Pains in Collecting (out of a vast number of Neighbouring Records and Evidences) whatever was worth the Treasuring up, and transmitting to Posterity. *Anth. Wood* Collected the Sepulchral and Fenestral Inscriptions of the several Parishes in the County of *Oxford*; which are now amongst those many Papers he left to the University,

P E T E R B U R G H, was one of *Peter-*
the most Rich and Flourishing Mona-*burgh.*
steries in this Kingdom; and was turn'd into one of the poorest Bishop-ricks by *Henry* the Eighth. The most

(a) Vid. Par. 1. p. 54.

of those many excellent Histories that concern this Place, in its Pristine State, have been noted by (a) Mr. *Tanner*; tho' some few have escap'd his great Diligence. He has taken no notice of two old Registers, given by my Lord *Hatton* to the (b) *Cottonian* Library; nor of some ancient (c) Grants and Donations to that Monastery. He has also omitted *Hugh White*, Abbot of *Peterburgh*: who in *Leland's* Character is, (d) *Rerum Petroburgi gestarum luculentus plane Scriptor*. To these there's little to be added, since the Foundation of the Episcopal See, of any great value; saving what has been carefully preserv'd in (e) *St. Gunton's* History, which will be this Churches (f) *everlasting Monument*. Some Inscriptions are said, indeed, to have been defaced before the Survey taken by this Author: but those, we (g) are told were also to be had amongst the Manuscripts of *Franc. Thynne*, who Collected them in the Year 1592. 'Twas happy that Sir *William Dugdale* and

(a) *Notit. Monast.* p. 160, 161. (b) *Vespasianus*, E. 21, 22. (c) *Faustina*, B. 3. (d) *Comment.* in *Cygn Cant. voce Petropolis*. (e) *Fol. Lond.* 1686. (f) *Kenner's Life of Semn.* p. 20. (g) *Athen.* Oxon p. 319.

Mr. *Gunton* drew up their Collections at so seasonable and lucky a time as the Year 1641. For (within two years after that) in *April*, 1643. this Cathedral was most miserably abused by *Cromwell's* Regiment; who, among other shameless outrages, (a) *broke in- to the Chapter-House, ransack'd the Records, broke the Seals, tore the Writings, and left the floor cover'd over with torn Papers, Parchments and Seals.*

ROCHESTER. The most ve- *Roche-*
nerable Monument of Antiquity that *ster.*
belongs to this Church, is the *Textus Roffensis*; which may justly challenge a Respect more than ordinary. It was written by Bishop *Ernulf*, who dy'd in the Year 1124. And (besides the Affairs of this Cathedral, which are accounted for by (b) *Mr. Wharton*) furnishes us with the Laws of four *Kentish* Kings, (*Ethelbert, Hlothere, Eadred and Withred*) omitted by *Lambard*; together with the *Saxon* Form of Oaths of Fealty and Wager of Law; the old Form of (c) *curfing by Bell, Book and Candle*; of

(a) *Dr. Patrick's Supplement to History of Peterburg*, p. 337. (b) *Angl. Sac.* vol. 1. p. 329. (c) *Vid. H. Spelman* *Glos. in voce Excommunicatio.*

(a) Ordale, &c. I suppose this Book was wisely committed to the care of Sir Roger Twisden, during the confusions of our late Civil Wars: For in his Custody I find it often referr'd to by Sir William Dugdale, in a (b) Work which he Compos'd during those Troubles. *Hadenham* and *Dene's* Histories have been pickt, and their choicest Flowers are preserv'd in the *Anglia Sacra*: And the (c) *Chronicon Claustræ Roffensis* is the same with the *Textus*.

Salisbury.

SALISBURY. Somewhat of the History of the ancient Bishops of *Sherburn* may be had among *L. Noel's* (d) Collections; and the defects of those (down to the Year 1357.) may be supply'd from the Chronicle of the Church of *Sarum*. This Chronicle begins at the Creation; and has some (e) special Remarks touching the Affairs of our ancient *British* Church, wherein it seems to be singular. The Registers also of several of their Bi-

(a) *Ibid. ibid. voce Ordale, & apud E. Brown, in Append. ad Fascic. Rerum Expetend. &c. p. 903.* (b) *Orig. juridic. passim.* (c) *Sub hoc Titulo citatur Sæpius in Monast. Angl.* (d) *Bibl. Cott. Otho, D. 7.* (e) *Vid. Usserii Antiq. Eccles. Brit. p. 73.*

shops (as (a) *Mortival, Wivil, Waltham, Medford, Aiscough* and *Beauchamp*) are still extant.

WINCHESTER. There can hardly be any more said of this Ancient and Famous See than what we have from (b) *Tho. Rudburn* and other Authors, lately publish'd out of Sir *John Cotton's* inexhaustible Treasury: Unless, for the more modern Times, we had that Continuation of the Bishops, which was made by (c) *John Trussel*; who brought their History as low as the Sufferings of Bishop *Curl* (and his Order) in the beginning of our *English* Anarchy.

WORCESTER. As this Church was one of the most flourishing in the whole Island, under the Government of our *Saxon* Kings; so it had the fortune to preserve its Charters and other Instruments (relating to those Times) much better than its Neighbours. In the Year 1643. Sir *William Dugdale* drew a Catalogue of no less

(a) Citat. ab. *H. Wharton*, in *Hist. Episc. London*.

(b) *Angl. Sac.* vol. 1. p. 179. &c. (c) *Ath. Oxon.* vol. 1. p. 380.

than 92 such original Donations, none whereof fell lower than the Reign of *Henry the First*. To these there have been fifteen more (now in the Archives of that Church, and not mentioned in the *Monasticon*) added by (a) *Dr. Hickes*; who also believes that among *Mr. Lambard's MSS.* (now in the Archives at *Canterbury*) there are several *Saxon Grants* belonging to the Church of *Worcester*. After these we are to have recourse to the Anonymous Compilers of the *Annals* of this Cathedral, and the continuation of them by their learn'd Publisher; who (by the way) (b) tells us that (c) *Hemming's Book* has much more in it, than either he or *Sir W. Dugdale* have given themselves the trouble of transcribing. *John Rosse* (the Renown'd Hermit of *Guy's Cliff*) is said to have written a Treatise, *de Episcopis Wigornia*; which I should not much have believed upon the single Credit of my first (d) Author, had I not seen the Book it self quoted by (our late industrious Natu-

(a) Vid. Catal. Libb. Sept. ad finem Gram. Anglo. Sax. p. 169, 170, 171. & 177. (b) Præfat ad Angl. Sacr. vol. 1. p. 37. (c) Bibl. Cott. *Tiberius*, A. 13. (d) *J. Pitts*, p. 683.

ralist) Doctor (a) *Plott*. Some part of Mr. *Abingdon's* Collection of the Antiquities of *Worcestershire* (mention'd in the former part of this Historical Library) is also reported to bear the Title of, (b) *A History of the Bishops of Worcester*: which I cannot but once more heartily wish were committed to the Inspection and Care of the Learn'd Dr. *Hopkins*, Prebendary of that Church; who (we (c) know) is thoroughly versed in the Antiquities of his own Cathedral, as well as in those of the *English* Church in General. I am well assured there are some failures in it, which he is abundantly able to Correct. 'Twould do a deal of right to the worthy Author's Memory, to have the Style (which in most Antiquaries, is usually a little too Austere) new polish'd; and to have some defects supply'd, out of such Libraries and Ancient Monuments as did not fall in his way.

Y O R K. The first Historian of the *York*. Affairs of this Metropolitcal See, was

(a) Hist. Nat. *Stafford*, p. 407. (b) Ath. Oxon. vol. 1, p. 88. (c) Præf. ad Angl. Sac. vol. 1. p. 52.

Albinus, *Alcuinus* or *Alcwinus*; whose Poem (*de Pontificibus & Sanctis Ecclesiæ Eboracensis*) was first discover'd by Mr. *Mabillon*, and publish'd by (a) Dr. *Gale*. He begins his Story with such an Account of the Ancient State of that City, and the first appearances of Christianity among the Northern Saxons, as *Bede* furnish'd him with; and concludes with the Death of (his Patron) AB. *Eanbald* the first. The next (if indeed he deserve the Name) was *Simeon Dunelmensis*; whose Epistle (to *Hugh* Dean of *York*, about the Succession of these Arch-bishops, to the Year 1136.) is in several of our (b) Libraries. After these came *T. Stubbs* (or *Stobaus*, as some are pleas'd to write his Name) a Dominican Friar, and Dr. in Divinity about the Year 1373. whose *Chronica Pontificum* are publish'd amongst our *Decem Scriptores*. He is highly magnified by *Gesner*, *Bale* and *Vossius*; and he deserves some part of the Applause; But he had merited much more, if he had copy'd (or stoln) less from *Richard* of *Hexham*.

(a) Inter 15 Script. p. 703.
Oiko, D. 7. Coll. Ben. Eborac. &c.

(b) Bibl. Cott.

Arch-bishop *Usher* (a) quotes a MS. History of our *York* Primates written about the Year 1460. which I cannot observe to be the same with any of those in the (b) *Cottonian* Library. However, here we have a large (c) Register of all the Affairs of St. *Peter's* in *York*; from the Reign of King *Henry* the First, to that of *Edward* the First: to which is annex'd a Catalogue of the Prebendaries of that Church, and their several Corpses. Here is likewise another remarkable (d) Register of the Acts of the Chapter, during the vacancy of both the Arch-bishoprick and Deanery; Commencing the 6th of *January*, A. D. 1396. To which is subjoyn'd a Third (of the Dean and Chapter, as Guardians of the Spiritualties) upon the Death of Arch-bishop *Rotheram*, A. D. 1500. In other hands we have the Registers of (e) *Greenfeld*, *Melton*, *Thoresby*, *Scroop*, (f) *Bowet*, *Rotheram*, and some other Arch-bishops; as also the (g) *Doomesday*

(a) *Antic. Eccles.* p. 25. (b) *Titus*, A. 19. *Cleopatra*, C. 4. *Vitellius*, A. 2. (c) *Claudius*, A. 3. (d) *Galba*, E. 9. (e) *Inter Cod. MSS. D. Com. Clarendon.* (f) *Apud. H. Wharton, Hist. Episc. Lond.* (g) *Monast. Ang. Tom. 2. p. 57. & Tom. 3. p. 164.*

and *White-Book* of *St. Peter's*, with many more Records, in the possession of the present Arch-bishop, or his Chancellour, and the Dean and Chapter. Out of all (or most) of these very Voluminous Collections have been lately taken by (a) *Dr. Matthew Hutton* (descended from an Arch-bishop of this Province, of both his Names) and *Mr. Torr*, a great Favourer of these Studies; by whose Beneficial Labours, we hope, the History and Antiquities of this Church will effectually be preserv'd: But whoever he be that attempts the whole History of the Diocess, ought to know, that he may have store of choice Materials amongst *Mr. Dodsworth's Manuscripts at Oxford*.

(a) Vide *Præfat. ad Angl. Sacr.* vol. 1. p. 52.

CHAP.

C H A P. VI.

Writers of the Lives of some particular Bishops, and other eminent Church-men.

THERE'S no part of History more Instructive than that which falls under the care of *Biographers*; if the Subject be rightly chosen, and the Author a skilful Artist. The great Concerns of both Church and State pass through the Hands of a Few; who only are acquainted with the true Spring and Cause of all those Changes that inferiour People admire and feel, but cannot comprehend. The secret Memoirs of these Men of Business give a quite different prospect of Things, than what we see in Mercuries and Gazettes; and they that have the perusal of them (if otherwise qualify'd for the Undertaking) must also afford an Account widely different from that of a Monkish Chronicle, where nothing of moment (more than
a great

a great Frost or Pestilence, occurs for some Years together. They that sit at the Helm, and are entrusted with the Myſteries of Government, have all their private Affairs ſo interwoven with the Publick, that they are not to be conſider'd aſunder: So that he that can juſtly give the Features of one of theſe, muſt be likewise able to preſent us with the exact Lineaments of that whole Community whereof he was a Member.

Whoever attempts a Work of this high Nature, muſt come prepar'd with ſuitable Parts and Judgment; ſuch as will enable him to diſcover many conſiderable and grand Truths from (ſometimes) very poor and ſlender Hints. To this purpoſe, it will be neceſſary that he have a good general Notion of the ſeveral Matters, Men and Times, that will come under his Conſideration; as well as that he be perfectly acquainted with the Abilities, Inclination and Interests, of that particular Perſon whoſe Picture he chiefly intends to draw. His Affections muſt alſo be as clear and ſpotleſs as his Reaſon. No Byaſs of Love or Duty, of Malice or Revenge, muſt govern or
direct

direct his Thoughts or Pen ; nor must he be a Zealot (or so much as a Party) in any of the Modish Factions of the Age he treats on. He must have nothing in Common with the Man he describes ; so as neither to reap any Advantage by his Fame, nor to suffer any Damage by his Disrepute. 'Tis true, the Remains of deceas'd Heroes (Ecclesiastical and Civil, as well as Military) fall usually into the Hands of their dearest Friends and Kindred ; who are too often so unhappily tender of their Reputation , that they will not entrust them with Strangers of the best Experience and Integrity. What we have of such a Man's Story must come from These ; who most commonly send it abroad so tinctur'd with Prejudice (the Glories of their Friend or Patron being so fulsomely daub'd, and his Frailties so slovenly dash'd and blotted) that it makes only a very awkward Piece, how Good-like and Personable soever this Gentleman himself may have been. Whereas, the best Service and the fairest Respect that we can pay to the Memories of those that have been publick Blessings to the Religion or Government of their Native

tive Country, is the taking Care to have their Actions recorded by just and dis-interested Writers; who have Sagacity enough to discern what is fit for Posterity to know, and Honesty enough to transmit and represent it duly.

These are the proper Qualifications of those that take upon them the writing the Lives of other People: And the Reader will be easily directed by them, how to judge of such Performances. Thus, when he has learn'd the Relation there is betwixt the Historian, and the Patriot or Confessor, he will be able to make Abatements proportionably: He will see how to distinguish Truth from the additional (garnishing) Devoirs of a Subaltern, a Nephew or a Cousin: He will readily discover the Allowances that are to be given to Flesh and Blood, and in what Particulars they have the upper Hand of Honour and Justice. In like manner, where he finds a great Man's Life undertaken by his profess'd Enemy, he will be sure to read it with a Curb upon his Faith: He will critically weigh and examine his Author's Conclusions and Inferences; And, if he

he finds those good and logical, he will yet suspend his Belief till Matters of Fact are attested by some other (indifferent) Authority. And lastly, where Miracles and Revelations are in Vogue and carry a Price, he will attentively consider whether the Penman will not be a Gainer by having his Story credited: And whether he's not in hazard of wanting some part of his daily Bread if it miscarries. In such a Case, a complaisant Respect to the Fashions of a Country, may prevail upon a Man to be silent and say nothing; but Reason will direct him what to think.

By these Rules we are to judge of the Lives of those Saints which have been taken notice of in some of the foregoing Chapters, as well as of those Religious Persons that are here to follow; I mean, those good Bishops and other pious Ecclesiasticks (of a lower Form of Sanctity, and second-rate Merit) who, though they have not the Honour to come in the Kalendar, are acknowledg'd to have done the Church very eminent Services in their several Generations. The Lives of these are not very numerous: At least, they are
but

but a few that have come to my Knowledge. In the ancient *British* and *Saxon* Churches all that were worth the having their Names register'd by an Ecclesiastical Historian, are Saints (of some degree or other) and are all to be had in the *Catholick Almanack*: where *Joseph of Arimathea*, Venerable (a) *Bede*, Bishop (b) *Erkenwald*, &c. (who are sometimes Saints, and sometimes only Confessors or Reverend old Church-men) have the Days of their several *Obits* assign'd them. Having therefore nothing more to write of the Lives of the Holy Men of these Ages, I shall take my leave of them; with the Observation of a witty (c) Author on some following Times, which I think may be as applicable to these: *One may wonder, says he, that the World should see most Visions, when it was most blind; and that that Age, most barren in Learning, should be most fruitful in Revelations.* After the Conquest we have several Ecclesiastical Champions, that have had a very profound Respect paid them by their Cotempo-

(a) Vid. *J. Pitts*, p. 142. & *H. Spelm. Gloss.* p. 245. voce *Foss*, &c. (b) *Monast. Angl. Tom.* 3. (c) *Th. Fuller's Holy War*, ch. 8. pag. 11.

rary Writers ; and yet could never arrive at a legal Canonization. These (as many of 'em, that is, as have had their Lives penn'd by such particular Historiographers as I have heard of) were mostly either Archbishops or Bishops : To which a third Class of inferior Clergy-men shall be added ; to be enlarg'd by those that have better opportunities (than I have had) of making just and full Enquiries.

The Archbishops of *Canterbury* have *Archbishops of* always presided in the *British Church* *shops of* *tanquam Papæ alterius Orbis* ; and there- *Canter-*fore in their Lives, well written, we *bury.* may justly expect the most considerable part of our Ecclesiastical History. During the Contests betwixt the Crown of *England* and the Court of *Rome*, it was commonly the mishap of these Primates to side with the latter ; which brought them sometimes into disgraceful Circumstances with their Sovereigns ; but made their Memories precious in the esteem of those bigotted Monks, to whose Lot it fell to write their Elogies. Hence we have already met with *Anselm*, *Edmund* and *Thomas*, among the Saints ; and must here men-

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nion such of their Successors as have had particular Pens engag'd in their Service, tho' never so much as honour'd with (even the diminutive Saintship) a Beatification. *Simon Sudbury*, who was beheaded by the Rebels in *Wat. Tyler's* Insurrection, is the first that I can meet with of this kind: And we have only a Fragment of his Life, written by one (a) *William Chartham*. It tells us, that 'twas prophesy'd such an untimely Death should befall him, because (when Bishop of *London*) he met some Pilgrims on their way to *Canterbury*, designing to pay their Devotion to *St. Thomas's* Shrine, and advised them to let the Journey alone; assuring them *Quod illa Indulgentia plenaria quæ apud Cantuarios fore sperabatur, nullius commodi fuerat vel valoris*. Such Doctrin as this in his Life-time, and the sealing his Loyalty to his Prince with his Blood at his Death, ought indeed to be remember'd with Honour. That of *Henry Chicheley* (the pious Founder of *All-Soul's* College in *Oxford*) is written by *Arth. Duck*; and was lately publish'd, with some others

(a) *Angl. Sacr.* vol. I. p. 49.

of the like kind, by (a) Dr. Bates. *John Morton's* was written and publish'd by (b) Dr. Budden, Principal of *New-Inn-Hall*; who had, in this Primate, as noble a Subject as any Historian could well treat on. He had approv'd himself a most faithful Servant to *Henry* the Sixth, a true Subject to *Edward* the Fourth, and an admirable Counsellor to *Henry* the Seventh; who gain'd the *English* Sceptre (chiefly) by his Management, and had therefore good Reason to bestow a Crozier upon him. Since the Reformation, so much of Archbishop *Parker's* Life as related to his Consecration has been enquir'd into by several worthy Patriots of our Church; provok'd to it by the impudent and senseless Fable of the *Nags-Head* Tavern. The first that engag'd in this Controversy, was (c) *Fran. Wilson*; who, from the Register-books of the Diocess of *Canterbury*, discover'd the Villanies (and stop'd the Mouths) of those *Romanists* that had first started this Slander.

(a) 4to. Lond. 1681. (b) 8vo. Lond. 1607.

(c) Of the Consecration of Bishops in the Church of England, Fol. Lond. 1613. & *Latine*, Fol. Ibid. 625, 1646.

The Dispute was again renew'd a little before the Restoration of King *Charles* the Second ; and then our Church's Cause was as happily asserted by Bishop (a) *Bramhal*, afterwards Primate of *Ireland*. In the late Reign, the University of *Cambridge* thought it a proper Season to publish an Account of that whole Procedure, from the Original Record in the Library of *Bennet* College ; which they order'd to be printed with two excellent (b) Sermons upon the same Subject, preach'd by Mr. *Edwards*, a Member of that University. Archbishop *Whitgift*'s many sharp Conflicts with the Non-conformists, together with the other Occurrences of his Life, are recorded by Sir *George Paul* ; a Writer much commended by Bishop (c) *Godwine*.

Archbishops of York.

The Metropolitan Church of *York*, has had several Prelates whose high Birth and Extraction (besides their other personal Endowments) has advanc'd them to considerable Posts of Honour and Trust in the State ; and

(a) Consecration and Succession of Protestant Bishops, 8vo. Lond. 1664. (b) 4to. Cantabr. 1688. (c) De Præsul. p. 223.

these will alwayes invite the best Historians of the Age to attempt their Characters. *Geoffry Plantagenet*, Natural Son to *Henry* the Second, had great variety of Fortune; being promoted by his Brother King *Richard* the First, and driven out of the Kingdom by (another of his brethren) King *John*. His Story is given us at large by (a) *Gyraldus Cambrensis*; who says he did not think fit to put its Author's Name to it, there being (belike) some of his warm Truths in it, which the Times would not bear. In the (b) Catalogue of his own Labours he tells us that 'twas a Book *quod nec in cunabulis aut celsitudine generis, nec in Divitiis aut Fortune blanditiis sper ponenda, exemplum præbens*. *Rich. Scroop*, Brother to the Earl of *Wiltshire*, was put to death (for his Gratitude and Loyalty to his lawful Sovereign and kind Master, *Richard* the Second) by *Henry* the Fourth; against whom he conspir'd with the Earl of *Northumberland* and others. His Declaration against the said *Henry*, giving his Reasons why he cannot submit to his Government,

(a) MS. in Bibl. Cott. Ben. (b) Angl. Sacr. vol. 2. p. 445.

has been lately (a) Publish'd; as is likewise *Clement Maydestone's* History of his Martyrdom. Cardinal *Wolsey's* purple will give him a rank with the greatest of our Prelates, how mean soever the Circumstances of his Birth and Parentage may have been; and the Figure that he made in the State, as well as the Church, during his Rule and Government (rather than Ministry) in the Reign of King *Henry* the Eighth, very justly challeng'd the pains of a special Historian: Such was *Cavendish*, his menial Servant, who was also in good esteem with that King. He has left us an impartial Account of his Master's Life; which has had several (b) Editions. Dr. *Burnet* (c) quotes a MS. Copy, different from what we have in Print: And so does the Lord (d) *Herbert*; but whether this be not the same with the former I know not. We have another History of his Life and Death, in elegant Verse, by *Tho. Storer*; who was a Student of Christ-Church, and

(a) Ibid. p. 362, 369. (b) 4to. Lond. 1590, &c. (c) Hist. of Reform. par. 1. p. 8. (d) Hist. of Hen. 8. p. 78.

dy'd (a famous Poet) in the Year,
1604.

They that know how many of our *Bishops*.
Bishops before the Reformation (not
to mention other inferiour Dignita-
ries of the Church) bore the grand
(a) Offices of Chancellours, Treasu-
rers, Judges, &c. will readily believe
that most of those left such Memoirs
as might easily have been fram'd into
very exquisite Histories of their Lives.
And yet our Monks, to whom the
Trust of writing all our Historis was
usually committed, were so much
Strangers to Affairs of this Nature,
that we rarely find any thing among
them that looks this way. Their Bu-
siness was to pick up, or invent, as
many amazing Stories as they could
of the Exemplary Courage of some
choice Prelates in asserting the Papal
Usurpations; of their extraordinary
Sanctity; of their Benefactions to some
Church or Monastery; of their Mi-
racles, &c. And with such Narra-
tives as these we shall find the Lives

(a) Vid. Chronic. Seriem Cancellar, &c. E. lit. a
D. Guil. Dugdale.

of most of the following Prelates are Stuff'd and Glutted. That of *Gundulf* Bishop of *Rocheſter* by a (a) Monk of that Church (his intimate Acquaintance) is the earlieſt of theſe; and the rebuilding of the Cathedral, the Enlargement of the Monastery and the Foundation of the Hoſpital at *Chatham*, were Acts of Piety that very well deſerv'd ſuch a Reſpect. The like was done for *Robert de Betun*, Biſhop of *Hereford*, by his Chaplain (and Succeſſor in the Priory of *Lanſhony*) *William de Wycumb*; who had a very noble Subject for the two (b) Books he has left us, if we may believe *William* of *Malmesbury*. He pretends to have known this *Robert* very well; and aſſures us that he was the moſt familiarly entertain'd at the Court of *Rome*, of any of our Biſhops of that Age. We have only a Fragment of *Gyraldus Cambrenſis's* (c) Life of *Hugh Nonant* of *Norwich*; and ſuch as is hardly worth the mentioning. He is ſomewhat more copious in his Hiſtory of the (d) Six chief Bi-

(a) *Angl. Sacr.* vol. 2. p. 273. (b) *Ibid.* p. 299, &c. (c) *Ibid.* p. 351. (d) *Ibid.* p. 420, &c.

shops of his own Age ; to which we may add the Three Books he wrote (a) *De rebus a se gestis*, since he was (at least) Bishop Elect of St. *David's*. *Robert Grosstest* of *Lincoln* was a Prelate of great Worth, a mighty Stickler against the prevailing Crime of Symony and the modish Appeals to *Rome* ; and we have a full History of his Life by (b) *Richard* a Monk of *Barden* (or *Burton* in *Hartfordshire*) and another Anonymous Writer. We have also a Letter from the Dean and Chapter of St. *Paul's* for his Canonization : But it appears, from many of his own Writings, that his Request was not like to be granted ; notwithstanding the fair Caresses that he had from the Pope (who fear'd him more than he lov'd him) in his Life-time. *William* of *Wickham*, the great Founder of two famous Colleges in *Oxford* and *Winchester*, could not avoid the having his Benefits carefully Register'd by some of those that daily tasted of the Sweets of them : And indeed there have been several of those who have

(a) Ibid. p. 457. & Præfat. p. 22. (b) Ibid. p. 325.

thus paid their grateful Acknowledgments to his Memory. The first of 'em (I think) was *Tho. Chaundler*, sometime Warden of New-College; who wrote the (a) Founder's Life, by way of Dialogue, in a florid and good Stile. This is contracted (by the Author himself, as is suppos'd) into a (b) Couple of Pages; together with which is publish'd a piece of his larger Colloquy, wherein he touches upon the Life of (his Patron) *Tho. Bekinton*, Bishop of *Bath* and *Wells*. He commends this latter Prelate's Skill in the Civil Law; but says nothing of (what won the Heart of King *Henry* the Sixth) his writing against the *Salic* Law of *France*. The next Writer of *Wickham's* Life was (c) *Dr. Martyn*, Chancellour of *Winchester* under Bishop *Gardiner*; who had the greatest part of his Materials out of *Chaundler's* Book. After him, *Dr. Johnson* (sometime Fellow of New-College, as well as the two former, and afterwards Master of *Winchester-School*) gave a short view of their

(a) MS. in Coll Novo, Oxon. (b) Angl. Sac. vol. 2. p. 355. (c) 4to. Lond. 1597. & Oxon. 1690.

Founder in *Latin* Verse; which, being a small thing of it self has been several times (a) Printed with other Tracts. Bishop *Godwine* is (b) censur'd for having a little unfairly borrow'd the Account he gives us of this Prelate's Life (one of the best in his Book) from Mr. *Josseline*; without taking any notice of his Benefactor. *Henry Spencer* Bishop of *Norwich* (a more proper Officer for a Camp than a Cathedral) had his active Life written by (c) *John Capgrave*; who takes occasion to state the Case, how far a Prelate may engage in Military Affairs. There's no doubt but there may be some Junctures wherein 'tis not only allowable (but a Duty) in every Man, that is able, to bear Arms; and this Bishop's Suppressing the Rebellious Insurrection in his own Diocess was so far from being a Crime, that 'twas highly commendable and becomingly Brave. But his Atchievements in *Flanders* and other Foreign Parts (against the expresse Command of his Sovereign) were such extraordinary

(a) Vid. *Ath. Oxon.* vol. 1. p. 251. (b) *Præf. ad Angl. Sac.* vol. 1. p. 19. (c) *Angl. Sacr.* vol. 2. p. 359.

Efforts of Lay-Gallantry, as are not easily to be defended: Nor do I see that honest *John* ever thought of Apologizing for them. *William* of *Wainfleet* (Bishop of *Winchester* and Lord Chancellour of *England*) was bred in *Wickham's* Colleges; and did his Founder the Honour to Write very fairly after his Copy. His *Magdalene* may vye with the other's two *St. Maries*, being (Modestly) one of the richest Seminaries of Learning in the whole World: And his magnificent Charity has been celebrated by the eloquent Pen of *Dr. Budden* (the Writer of Arch-bishop *Morton's* Life) who was a while Reader of Philosophy in that College. His Book bears the Title of (a) *Guilielmi Pateni, cui Waynffleti Agnomen fuit, Wintoniensis Ecclesie Præsulis, & Coll. Beatæ Mariæ Magd. apud Oxon. Fundatoris, Vita Obitusq;* A Treatise much applauded by *Godwine*, who (nevertheless) seems not to have perus'd it: For he calls the Author *William Budden*, tho' his Name was certainly *John*. *Richard Hall* Doctor

(a) 410. Oxon. 1602. & Lond. 1681. inter Collect. D. Bates,

in Divinity (who dy'd at (a) *St. Omers*, in the Year 1604.) wrote the Life of *John Fisher*, Bishop of *Rochester*; who could hardly be call'd a Cardinal, since his Head was off before the Red Hat pass'd through *Calais*. This Treatise was gravely quoted and referr'd to by *Tho. Fuller*, before (as I suppose) he had seen it: Since he seems to Apologize for his oversight by telling us, that 'twas a (b) *Book which, when in Manuscript, he priz'd more for its Rarity, than (since 'tis Printed) he trusts for its Verity.* A more modern (c) Author mentions the Life of the same Bishop written by *George Lily*; which, I guess, is no more than one of the short Characters in his *Elogia virorum Illustrum*. *John Jewel's* (of *Salisbury*) was compos'd by one that was a great Admirer of his Performances against *Harding* and other Papists, *Lawrence Humphrey*; out of whose (d) copious Tract in *Latin* another small *English* Account of his Life was afterwards drawn by a (e) *Person of Quality*, as the Author was pleas'd to Style him-

(a) *Joh. Pirs*, p. 803. (b) *Hist. of Cambr.* p. 94. 99. (c) *H. Wharton*, *Angl. Sacr.* vol. 1. p. 382. (d) 410. *Lond.* 1573. (e) 8vo. *Lond.* 1685.

self. These are all the Writers, that I know of, which have attempted the History of any of our particular Prelates, before the end of Queen *Elizabeth's* Reign; which is as low as my Enquiries are to come. I do not question but that, upon a diligent Search into our *English* Libraries, a good Number may be added to them; tho' I cannot hope they will ever prove either so many, or so exact, as those that have been written of the Bishops since the uniting of the Kingdoms.

Inferiour Clergy. There are few inferiour Clergymen that have had the Honour done them to be remember'd in any special Discourses on their several Lives; tho' many of 'em had the chief Places of Trust and Honour in the State conferr'd upon them. Within the compass of six or seven Reigns, after the Restitution of the *Saxon* Line, we have one Abbot, two Deans, six Archdeacons and a Dignitary of *St. Paul's*, Chancellours and Keepers of the great Seal; not to mention others in somewhat lower Stations. I know not whether that these Men, having engaged

gaged themselves in the Management of secular Affairs, were thought to desert their Clerical Functions, or for what other Reason, they seem to have been out of the Road of the Monkish Historians: Or, at least, they never look'd upon them as Persons that equally deserv'd their Respect, with such as had entirely devoted themselves to the Church's Service. Not one of them, as far as I have hitherto learn'd, have had their particular Histories; nor should we have known that some of 'em had ever liv'd, but from the public Records of the state. In short, I have only a couple of Lives to begin the Account with in this Class (for that of *Henry* Arch-deacon of *Huntingdon*, by (a) *Capgrave*, is not worth the Readers notice or Mine;) and they both fall within the Reign of Queen *Elizabeth*, and the single Diocess of *Durham*. The former of these is that of Dean *Whittyngham*, one of the sorry Translators of *David's* Psalms; whose Life the *Oxford* (b) Antiquary tells us he had in Manuscript.

(a) Eibl. Cott. *Tiberius*, A. 8. (b) Hist. & Antiq. Oxon. lib. 2. p. 34.

The other is that of (our Northern Apostle) *Bernard Gilpin*, Rector of *Houghton*; who had his (a) Life written, in elegant *Latin*, by his grateful Scholar, Dr. *George Carlton*, Bishop of *Chichester*. There's one passage in this History which has been ill apply'd by some of its Readers. The Refusal of the Bishoprick of *Carlisle* has been interpreted as an Instance and Argument of the good Man's mean opinion of the Order of Episcopacy: Whereas (not to mention the extraordinary Humility wherewith he is noted to have been endow'd) they that know the values of that Bishoprick, and the Rectory of *Houghton*, will easily apprehend there might be other Motives to incline one to Modesty upon such an Offer.

(a) 4to. Lond. 1628. & inter Collect. Dr. *Bates*,

C H A P. VII.

*Of the Histories, Chronicles,
Cartularies, &c. of our
English Monasteries.*

TH E great Usefulness of the Leiger Books and other Monastic Records is so apparent to any Man that has had the least acquaintance with them, that I need not much insist on so known a Subject. The most Eminent of our Historians are visibly indebted to them for their chief (a) Materials; and 'tis from hence that they are enabled to clear the Descents and Pedigrees of many Noble Families; the Tenures of Estates, the Ancient Customs of Counties, Cities and great Towns; the Foundation and Endowment of Churches, &c. For how sparing, or defective, soever the old Monks might be in Recording the Public Affairs of the State, we are sure they

(a) See the Pref. to *Tanners Notitia*, p. 22, 23.

were extreamly diligent in noting down those of their own Monasteries: Whence it is that the Histories of those Cathedrals, which were anciently in their Possession, are the most entire of any in the Kingdom. This sufficiently appears from the late Collections of the Publisher of *Anglia Sacra*, who soon furnish'd out one (a) Volume of this sort of Writers, but was forced to patch up the second out of a more incoherent Medly of Shreds. He would certainly have driven very heavily in the succeeding ones that he had promised; since ('tis plain) his best Fund was already exhausted. Nor are these Registers only more particular and full in Matters relating to their own History, than that of the Public; but they are also much more Authentic and Credible in these. They have always been allow'd as good Evidence in our Courts of Judicature; and do often effectually determine such Causes as have been thought to labour under in extricable difficulties. Their Authority, indeed, is not so Venerable in

(a) Vol. 1. De Archiepiscopis & Episcopis Ecclesiarum quas Monachi possiderunt.

those Passages that concern the Grandeur, Priviledges and Immunities, of their respective Houses; where the private Zeal or Interest of the Pen-man may be suspected to have transported him a little, beyond the exact Limits of Truth. The Monks are rarely so strait-lac'd, as to boggle at an Officious Lye; and therefore, where the Subject will admit of such a pious piece of Knavery, they are to be read with Caution and Judgment. In reporting the several Grants of their Founders and Benefactors, with the Number and Boundaries of the Acres they gave, we may readily and safely trust them: because an interpolation in such Case would be hazardous, and what might probably destroy an old Title instead of creating a new one. But when a Story comes to be told that may advance the Repute of the whole Fraternity, or discover the extraordinary Sanctity of a single Brother, we are to look for its being set off to the best Advantage; and the Historian uses us kindly, if he Romances only a little. *I am apt to believe (says Father (a) Simon)*

(a) Critic. Hist. of N. Test. par. 1. p. 20.

that these Letters [of Christ and King Agbar] were really found in the Archives of the City of Edessa: But we ought not too easily to give Credit to the first Originals of Churches. Every one strives to advance their Antiquity as much as is possible; and they make no scruple (on such Occasions) to counterfeit Acts, when they have none that are true.

Saxon.

Mr. *Wheloc* (a) quotes an old Saxon Schedule of the endowments of our ancient Monasteries before the Conquest, which (he says) is in the same Volume with King *Ælfred's* Paraphrattical version of *Bede's* History in the *Cottonian* Library: and yet the learned Publisher of the Catalogue of those Manuscripts, takes no notice of any such Tract, in the place (b) where (if at all) it ought to have been mention'd. We are also told of an Historical Account of the *Benedictines* in *England*, from King *Edgar's* time to the Conquest; which is as high as that Order could be traced in this Kingdom. For, whatever may be argued to the

(a) In *Notis ad Bedæ Hist. Eccles* p. 260. (b) *Bibl. Cott. Obo*, B. 11.

contrary, 'tis very plain that our first *Saxon Monks* knew nothing of *St. Bennet's Rule*; but lived under the Discipline brought from *Ireland*, which was very much different from what was afterwards introduced by *St. Dunstan*. If *Augustine* himself was of this Order, and planted it at *Canterbury*, (which is much questioned by very Learn'd Men) 'tis demonstrable the Rules were soon forgotten or laid aside, even in the southern Parts of the Island; and, in the North, *Columbanus* and the Men of *H* were the Founders of all our Monastic Schemes.

After the *Norman Invasion*, we had *After the*
several Members of particular Mona- *Conquest*
steries that apply'd themselves to write the Histories of their own Houses; but few that had any such concern for the Honour of their Orders in general. The first I can hear of, was *Henry (a) Crump*, a *Cistercian Monk* (about the Year 1380) and Dr. of Divinity in the University of *Oxford*; who wrote an Account of the Foun-

(a) Vid. Hist. Antiq. Oxon. lib. 1. ad ann. 1381 & 1391. & lib. 2. p. 61.

dation of all the Monasteries of *England* from the time of *St. Birin* (the first Bishop of *Dorchester*) down to that of Bishop *Grosteſt*: But 'tis to be fear'd this is now loſt; ſince it could not be found by (a) one whom hardly any thing of that kind could eſcape. After him *John Boſton* (a Monk of *St. Edmondsbury*, who will be remember'd hereafter on another Occaſion) Collected the Hiſtories of the Foundations of his own and ſome other Religious Orders; which, I ſuppoſe, was done in thoſe three Books which bore the Title of, (b) *Speculum Cœnobitarum*. The next Writer on this Subject, was *William Buttoner* (who is alſo named *Buttonius*, (c) and *William* of *Worceſter*) who is ſaid to have written, *De Civitatibus, Monaſteriis, Abbatiis; deq; Longitudine & Latitudine eorum*: which Treatiſe we are aſſured is in the Library of *Bennet College*. I am very confident that the Topographical Deſcription of *England*, which has been already mention'd in the firſt part, is the whole of this

(a) See Mr. *Tanner's* Pref. to his *Notitia*, pag. 8, 9
 (b) *J. Pitt*, p 393. (c) *Id.* pag. 649, 851, 861.

Gentleman's Labours; and that this Treatise has been sub-divided into a deal of lesser Tracts (such as his Itinerary of *Bristol*, History of *Osney*, &c.) by the same Powers that sliced the Man himself into three several Authors. Sir *Henry Savile* did certainly make a draught of a future History of the *English* Monasteries: but is supposed to have laid aside those Thoughts, upon *John Speed's* intermixing something of that Nature in his General History. The Annual Revenues of the Abbies, &c. in *Speed* were had from Sir *Robert Cotton*; whose (a) Copy has a double Valuation, of computed and clear Profits: whereof the former is only given by *Speed*, and the latter by *Dugdale*. The Reason why the former of these Writers is so frequently mistaken, in assigning the right Counties to the several Monasteries, was because he follow'd the List brought in by *Cromwell's* Commissioners; who were chiefly solicitous in learning the Value and Income, without being too nice in the Topographical part of their Account. This is

(a) Bipl. Cott. *Cleopatra*, E. 4.

what we have from a very (a) learn'd Pen: To which let me add what another (b) worthy Person (who has been very happy in his searches into these Matters) has further told us. That Catalogue, he observes, was drawn up by *William Burton*, out of *Leland's* Papers and the Original Book of Valuations; which Book differs, indeed, from that ancient Copy which *Sir William Dugdale* transcrib'd from the *Cottonian* Library. Nor are these to be reconcil'd by deducting of Reprises; as appears from the History of those in *Dugdale's Warwickshire*, where all those common Burthens (of Pensions, Corrodies, Alms, &c.) are summ'd up: so that he inclines to the Opinion that there were several Rates taken of our Monasteries, upon various Surveys and at different Times; especially since he meets with some Valuations in *Leland's* Notes, that will not agree with either of these. *Richard Broughton* (who has been once remember'd before) wrote a small

(a) Hist. & Synopf. Bibl. Cott. p. 39, 40. (b) *T. Tanner*, in Præfat. ad Notit. Monast. pag. 5, 6, 20, 21.

Book of indigested Tales; which he entitl'd, *Monasticon (a) Britannicum*; or, *A Historical Narration of the first Founding, and flourishing State of the Ancient Monasteries, Religious Rules and Orders of Great Britain, in the Times of the Britains and Primitive Church of the Saxons, &c.* This was printed a dozen Years after the Death of the Author, by some of his Friends: so that 'tis probable we have it much more imperfect than he intended; and in such an unfinish'd Condition, as the mistaken Kindness of Executors too frequently send things abroad.

The same Year was publish'd the First Volume of the famous *Monasticon con Anglicanum*: to which a (b) Second and Third were afterwards added. The two former of these were (as the Title-Pages will inform us) owing to the joint Labours of Sir Will. Dugdale and Mr. Dodsworth: who had also the Assistance of a great many other eminent Antiquaries and Well-wishers to our *English* History. These were indeed chiefly the Work of R. Dodsworth,

(a) 8vo. Lond. 1655. (b) Fol. Lond. 1661, 1673.
whose

whose Father was Register at York; and Dugdale had only so much share in it, *Ut Authoris alterius Titulum optime meritis sit*, as Sir John Marsham (a) expresses it. That is, as the Oxford-Antiquary (b) explains it to us, He took care in the Methodizing and Publishing of them; in Correcting the Sheets at the Press, and in Composing very useful Indexes. Accordingly (tho' Dodsworth was dead before the printing of the First Volume, yet) he has the glory given him, in the Title, of the principal Author of both Tomes. The former of these gives us the Records of the *Benedictine* Monasteries, and (their Off-spring) the *Cluniacenses*, *Cisterciens* and *Carthusians*: And the latter affords those of the Canons Regular of St. *Augustine*, *Hospitalers*, *Templars*, *Gilbertines*, *Premonstratenses*, and the *Maturines* or *Trinitarians*. We have in them the Remains of all those Orders, digested into a good Method; without any thing intermix'd, either by the Collector or Publisher. The *Latin* Pieces are printed off exactly as they found them; and those in *Saxon*

(a) In *reg. top.* ad vol. 1. (b) *Ath. Oxon.* vol. 2. p.

(as also *Leland's English Notes*) were translated by *Will. Somner*. The Collector ought to be reckon'd amongst those worthy Benefactors to the Publick, that have made it their Business to preserve our ancient Historians; such as *Twisden, Fell, Gale, &c.* Great and many are the Advantages which all the several Branches of our History (not only in Ecclesiastical, but Civil and Martial Occurrences) will derive from this Work: And hardly a private Family (of any Consideration) in the Kingdom, but will here meet with something of its Genealogy and Pedigree. He is most scrupulously exact in transcribing the ancient Records: So that, the bald *Latin*, barbarous Expressions, and other Deformities of the Monkish Stile, are to be reckon'd Beauties in him. By the Catalogue of the Monasteries, in the end of the First Volume, it appears how far the Industry of this Writer has exceeded that of the People employ'd by *Henry VIII.* to bring in a List of all the Religious Houses in this Nation: many being added (as more might have been, in almost every County) to the Schedule by them transmitted into the Exchequer.

And

And yet the old Register-Books, that are cited in the *Monasticon*, have a deal more in them than is there made use of. Sir *William Dugdale*, (on second Thoughts) transcrib'd many Things into the *Additamenta* of the latter Tome; which both he and Mr. *Dodsworth* had overlook'd, or did not (at first) think Material enough. The Third Volume was publish'd under the sole Name of Sir *William*; though Mr. *Wood* does not question (he (a) says) but, in this also, he was very much indebted to *Dodsworth's* Collections. He seems the rather to suspect such a thing, because many Records were communicated by himself, which are not duly acknowledg'd as they ought to have been; and he verily believes the like good Assistance was given him by Sir *Tho. Herbert*, tho' his Benefaction is also disregarded. These Three Tomes were lately (b) Epitomiz'd or Abridg'd by some modest Gentleman or other, that did not think fit to put his Name to his Work: which might have been of some good use, if a little more care had been taken

(a) *Ath. Oxon.* vol. 2. p. 70. (b) *Fol. Lond.* 1693. See Mr. *Tanner's* *Pref.* p. 7. 8.

of the Numerals; which direct to the Pages in the *Monasticon* it self, and (being frequently mistaken) do not only render the Book useless, but very dangerous. Besides, we are so far from wanting any Abridgment of these Tomes, that we rather complain of their too great Conciseness; and could wish there were some more added, out of such Leiger-Books and Records, as never came to the Knowledge of either of the worthy Authors of these Three.

Towards the furtherance of such *T. Tanner*-an acceptable Service as this, we have *ner.* had an excellent Manual, given us by Mr. *Tanner*; whose (a) *Notitia Monastica* does not only afford us a short History of the Foundation and chief Revolutions of all our Religious Houses, but presents us also with a Catalogue of such Writers (noting the Places where we may find them) as will abundantly furnish us with such further Particulars as we shall have occasion for. The foremention'd Compilers of the *Monasticon Anglicanum* took care to make the like References;

(a) 8vo. Oxon. 1625.

and to let the World know from whose Hands they had the perusal of the Records of this or the other Monastery. But, as many new Discoveries have been made since their Time, so several of the Books they met with have changed their owners; and therefore their Defects are not only here supply'd, but the present Proprietors of what they mention much better ascertain'd. Some Volumes indeed, and several single Charters and other Instruments, are still appropriated to their old Masters; where 'tis not known how, or to whom, they have been lately transfer'd. And this may possibly prove an obliging piece of Service to the Executors, Administrators or Legatees, of the Persons so mention'd; who will be hereby directed and encouraged to make Enquiry after their unknown Chattels, and to claim them wherever they shall find them. This industrious Author has superseded some Pains I had long since taken to the like purpose; and whereof I should have given the Reader an Account in this Chapter. The Informations he has here, are beyond what I could have

have afforded him ; and I hope (upon a second Edition of the Book, which I much long for) will be yet a great deal fuller. 'Till that can be had, give me leave to offer a slender Taſt of the large Editions we may look for from the Author himſelf. In the *Cottonian* Library alone there are Hiſtories and Register-Books of the following Monafteries ; which (for want of ſuch a Catalogue as we now have) had not come to his Knowledge.

ABINGDON. *Julius*, A. 9. *Claudius*, C. 9.

St. ALBANS. *Otho*, D. 3. *Nero*, D.

1. 7. *Julius*, D. 3. *Claudius*, D. 1.

BARDNEY. *Vespasian*, E. 20.

BINHAM. *Claudius*, D. 13.

CANTERBURY, *Chriſt's*. *Galba*, E. 4.

——— St. *Auguſtine's*. *Tiberius*, A. 9. *Otho*, B. 15.

DAVENTRY. *Claudius*, D. 12.

DELACRES. *Nero*, C. 3.

DERBY. *Titus*, C. 9.

DUNSTABLE. *Tiberius*, A. 10.

St. EDMUNDSBURY. *Tiberius*, B. 9. *Claudius*, A. 12.

ELY.

ELY. *Tiberius*, A. 6. *Vespasianus*,

A. 6. *GLASTONBURY*. *Vespas.* D.

22. *HULM*. *Nero*, D. 22.

HUNTINGDON. *Faustina*, C.

KIRKSTEDE. *Tiberius*, C. 8.

Vespas. E. 18.

LEICESTER. *Vitellius*, F. 17.

LENTON. *Otho*, B. 14.

MALMESBURY. *Faustina*, B. 8.

PARCO-STANLEY. *Julius*, C. 11. *Vespas.* E. 26.

PIPEWELL. *Caligula*, A. 13, 14.

RAMSEY. *Vespasian*, E. 2.

READING. *Vespasian*, E. 5. 25. *Domit.* A. 3.

ROCHESTER. *Domitian*, A. 9. *Vespasian*, A. 22. *Faustina*, C. 5.

SELBY. *Vitellius*, E. 16.

SMITHFIELD. *Vespasianus*, B. 9.

SOUTHWARK. *Faustina*, A. 8.

STONE. *Vespasianus*, E. 24.

WALSINGHAM. *Nero*, E. 7.

WESTWOOD in Com. *WI-*

GORN. *Vespasian*, E. 9.

These are the most Eminent of those Writers that instruct us in the general History of our Monasteries; tho' (as a very (a) learn'd Person has observed) we still want a more copious *Notitia* than any of them have hitherto seem'd to have thought on: such an one as should give us a just account of the Foundation of those Houses; the Men of Learning that flourish'd in them; their Rules, Interests, Contests, &c.

There are others that have taken great Pains in writing Histories of some particular Orders of Monks, to which themselves have had some special Relation; and these, moving in a lesser Circle, had leisure to make more nice Enquiries, and more ample Discoveries. Amongst them the *Benedictines* may justly claim the Precedence; as being so much the Darlings of Saint *Dunstan*, and St. *Oswald*, that perhaps 'tis true (what one (b) of them asserts) that, from King *Edgar's* Reign to the Conquest, there was

(a) D. Smith, in Hist. & Synops. Bibl. Cott. p. 38.

(b) Reyner-Apostolat. Bened. p. 11.

not a Monastery in *England*, but what was Model'd according to this Rule. *Will. Gillingham* (a) of *Canterbury* (about the Year 1390.) is said to have written *De Illustribus Ordinis sui Scriptoribus*; and, if we could meet with this Treatise, we should not much lament the loss of his other *De Rebus Cantuariensibus*. *Edward Maihew* (some-time Scholar to *John Pits*) publish'd a little Book under the (b) Title of *Congregationis Anglicanæ Ordinis St. Benedicti Trophæa*; wherein he takes frequent occasion to quote his Master's Manuscript Treatise of the Apostolical Men of *England*, now kept as a pretious Rarity in the Archives of the Church of *Liverdune*. He is commended for his Modesty in the Account he gives of their Writers; honestly quitting his Inclinations to serve a (c) Party, where he observes Truth to be on the other side. The *Obits* and Characters of the *English Benedictines*, of greatest note since the Reformation, were penn'd by *Tho. White* alias *Woodhop*, a Monk of *Domay*; where he dy'd of the Plague in 1654.

(a) *J. Pits*, p. 552. (b) 8vo. Rem. 1619. (c) Vid. *Wrij Hist. Eccles. Brit.* p. 216.

A Manuscript Copy of this was in (a) Mr. Wood's possession ; and, I suppose, is now (among those Books that he Bequeath'd to the University) in the Museum at Oxford.

But the chief of our Historians of C. Reyners. this Order, was Clement Reyner ; whose elaborate Book is Entitl'd, (b) *Apostolatus Benedictinorum in Anglia, sive Decerptatio Historica de Antiquitate Ordinis Congregationisq; Monachorum Nigrorum in Anglia.* His Business is to prove that the Order was brought hither by *Augustine*, Arch-bishop of *Canterbury* ; and he is thought by some of our (c) best Antiquaries to have effectually prov'd his Point, and to have fairly Answer'd all the Objections against it. He is said to have had great helps from the Collections made by *John Jones* (or *Leander de Sancto Martino*, as he nam'd himself) Prior of *St. Gregory's*, and Publick Professor of Divinity, at *Doway* ; who sojourning sometime in *England* with his heretofore Chamber-fellow Arch-bishop *Laud*, had frequent access to the (d) Cotton-

(a) Ath. Oxon. vol. 1. p. 415. (b) Fol. Duac. 626. (c) W. Somner, Antiq. Canterb. p. 153. (d) Hist. & Synop. Synops. Bibl. Cott. p. 38.

Library : where he transcrib'd whatever he could find that related to the History and Antiquities of his own Order. Others say that the most of the Collections out of this Library, which were used by our Author *Reyner*, were made by (a) *Augustine Baker*, another Monk of *Doway*; who left several Volumes (in *Folio*) of Select Matters, very serviceable towards the Illustrating of this and other parts of our *English* History. However it was, Sir *Thomas Bodley*'s Library was thought the most proper Magazine to furnish out Artillery against the Man that had already seiz'd on that of Sir *Robert Cotton*; and to this purpose Father (b) *John Barnes* (a Brother *Benedictine*, but of different Sentiments with *Reyner*) betakes himself to *Oxford*, and there Composes a sharp Refutation of the *Apostolatus*. This was very ill resent-ed by those of the Fraternity, and other Members of the *Roman* Church : And they had some reason to be Angry at one of their own Body's using the Book more Scurvily than any of

(a) *Ath. Oxon.* vol. 1. p. 515. & vol. 2. p. 388.

(b) *Ibid.* vol. 1. p. 473.

the Protestant Writers had done. There are several Learn'd Foreigners, in *France* and *Flanders*, that have lately made very Voluminous Collections of the *Acta Benedictinorum* in General; wherein are some Tracts written by *English*-Men, and such as wholly treat on our own Historical Matters. These have been occasionally mention'd in other parts of this Work: And my Design will not allow me to consider them any further.

The *Cistercians* may be reckon'd *Cisterci-* one of our own Orders: For, tho' ^{ans.} they came not into this Kingdom 'till almost a Hundred Years after their first Formation, they were founded by *Robert Harding* an *English*-Man. *Hugh Kirkstede* (or rather *Kirkstall*) was a Monk of this Order, about the Year 1220. and collected the Memoirs of all the *English* that had been of it; which he Dedicated to *John* Abbot of *Fountains*. This is attested by (a) *Leland*; who acquaints us further, (that in the Library at *Rippon*)

(a) V. J. Piss, p. 297.

he saw his Book entitl'd *Historia rerum a Monachis Cisterciensibus gestarum*. (a) *Bale* tells us that he was greatly assisted in this Work by *Serlo*, Abbat of *Fountains*, about the Year 1160. And, because there appears to be a good distance betwixt the reputed Times of these two Writers, he assures us that *Hugh* liv'd very near a hundred Year. I am apt to believe that *Serlo* was the (b) sole Author of another Treatise (ascrib'd to this Monk) *De Origine Fontani Cænobij*; and that this is the true bottom of *Bale's* fine Contrivance.

Canons
of S. Au-
gustine.

The Canons Regular of *St. Augustine* pretend to be Founded by that famous Father (and Bishop of *Hippo*) whose Name they bear: But they are of no great Antiquity Here, all our Historians agreeing in this (tho' they disagree about the precise time) that they came into *England* since the Conquest. The first of their Historiographers was *Jeoffrey Hardib*, Canon of *Leicester*, and Privy Councillour to King *Edward* the Third, in the Year 1360. who was an eminent Preach-

(a) Cent. 3. cap. 81. (b) Vid. Monast. Angl. Tom. 1. p. 854. b.

er, a great Divine, and (amongst many other things) wrote (a) *De rebus gestis Ordinis sui*. The next, and the last that I know of, was *John Capgrave*, who was sometime Provincial of the Order; and he allotted one his many Volumes the Subject (b) *De Illustribus Viris Ordinis S. Augustini*.

The *Dominicans*, *Franciscans* and *Mendicants* other Mendicant Friars, having had no Lands, had no occasion for Leiger-Books: But I know not why we should not have better Remains of their History, Penn'd by themselves; since 'twas no part of their Vow, that they should so far renounce the World, as not to have their good Works had in remembrance. The Story of the settlement of the Order of *St. Francis* in *England* (being confirm'd by *Henry the Third* in the Year 1224) is written by *Tho. Eccleston*; whose Book, *De adventu Minorum in Angliam*, is in (c) several of our Libraries. *Mr. Pitts* (d) says he wrote also another Book *De Ordinis impugnacione per Dominicanos*: Which, I am afraid, is only a part of

(a) *F. Pitts*, p. 492. (b) *Id.* p. 672. (c) MS. in *Eibl. Dec. & Capit. Ebor. & alibi.* (d) pag. 442.

the former ; for they had Battail given soon after their first Landing. Their History afterwards is pretty well accounted for, by (a) *Fran. a Sancta Clara* ; and we have a formal (b) Register of that Colony of them that was seated in *London*, with some Fragments of those of other Places. The Records of the University of *Oxford*, with those in the Neighbourhood, have afforded us a diverting View of their frequent Bickerings with the *Dominicans* in our publick Schools ; which for an Age or two make up a good share of the Annals of that Place.

Carmelites.

The *Carmelites* have likewise had some few of their Fraternity who have taken the pains to enquire into the History of that Order : of whom *William* of *Coventry* (about the Year 1360.) wrote (c) *de Adventu Carmelitarum in Angliam*. *Bale* quotes some of his Words ; and Writes as if he had seen his Book. About a Hundred Years after this, *Will. Green* (a *Cambridg-Man*) collected out of the most of the Libra-

(a) Inter Opera ejus, Tom. 1. Duac. 1665. (b) Vid. Hist. & Antiq. Oxon. lib. 1. p. 68. 71, &c. (c) *F. Pitts*, p. 493.

ries in *England* the noted Exploits of the great Men of this Order ; which he afterwards published under the Title of (a) *Hagiologium Carmelitarum*. And lastly, *Robert Bale* (a *Carmelite* Fryar at *Norwich*, and afterwards Prior of *Burnham*, where he dy'd, *A. D.* 1503.) wrote (b) *Annales Breves Ordinis sui*. 'Tis much that this Gentleman's name-take, the famous Mr. *John Bale*, never penn'd any thing of this kind : For he was also a *Carmelite* of *Norwich*, and assures us (in the Account he gives of his own dear Self, in the Tail of his Writers) that the Libraries of that Order were the chief Treasury out of which he had his Riches. Perhaps he (c) did Write some such Thing : but did not afterwards think fit to own the Respects he once had for those *Antichristian Locusts*, as he there most gratefully calls them.

(a) Id. p. 662. (b) Id. p. 686. (c) Mr. *Tanner* says he has seen his Collections for such a purpose.

C H A P. VIII.

Of the Histories of our Universities and Writers.

WHAT Sir John Marsbam (a) says of the old Monks of this Isle, may be well apply'd to the Zealous Antiquaries of our two Universities, *Illos in illustrandis suorum Natalibus Antiquitati plus quam Veritati incubuisse.* In the days of Henry the Eighth, during the Storm against Abbies and Colleges, the Controversy was seemly enough. For, whilst nothing but Ruin was within their view, such a concern was as natural as 'tis for decaying Families to value themselves on their Pedigrees: But, in their flourishing condition under Queen Elizabeth, it might have been hoped that the Members of both would have found themselves better Employment.

(a) πρὸς τὸν ἀντὶστ. Monast. Angl. in fine.

This the contending Parties in that Reign seem to have been somewhat sensible of; and therefore the most violent and fierce of 'em declin'd the owning of their several Brats, the affixing their Names to Pleadings and Apologies. The Truth is, the greatest part of what was offer'd on either side was so aery and vapid, that 'twas fit only for young Sophisters, or Men that had left the School for thirty (a) Years, to argue at such a rate: whereas the grave and residing Doctors were justly asham'd of such Practices, and (for some time) modestly play'd their Puppets from behind the Curtain. What was done for either of these Noble Seminaries by King *Sigebert* or King *Ælfred* may possibly endure the Canvassing: But when the contesting Antiquaries begin to be so hardy as to launch farther (into the vast and dark Ocean of the Times of *Iren* or *Rydychen* and *Caer-grant*,) I think the wisest Course is to divide the Laurel, and to call in King (b) *Bladud* to be Founder of our first University at *Stanford*.

(a) Vid. *J. Cuii*, de Antiq. Cantab. lib. 1. in princip. (b) Hist. & Antiq. Oxon. lib. 1. p. 3.

Thus

Thus the pitching of our Tents in a third place ends the Controversy ; and we may quietly, and at leisure, draw off our Colonies, to *Oxford* or *Cambridge*, as we have occasion.

Both the Universities. Some Writers we have that have behaved themselves with tolerable indifferency in treating of these Matters, and have honestly enquir'd into the true History of the gradual Advancement of Learning in this Kingdom ; recounting whatever remain'd of the ancient State and Condition of it in either of our Universities: But the most of those that pretend to write of both without prejudice, are too manifestly byass'd in their Affections, and seldome fail of giving the Precedence to the place of their own respective Education. *John Ross* (the *Warwick* Antiquary) has been already observ'd to mix a deal of this kind of History in that which he wrote of the Kings of *England*: And 'tis certain he also design'd a particular Treatise of the Antiquities of our Universities. This very Treatise (tho' he acknowledges 'twas an imperfect Copy that came to his hands) is frequently quoted by

by John Leland; and yet Mr. Wood (a) believes 'tis now lost, as confidently as his Predecessor (Brian Twine) thought it never had a being. I presume his other Tract, *Contra Historiolam Cantabrigiensem*, was only a Fragment of this Fragment; and therefore, if the one be irrecoverably gone, there's little encouragement to look after the other. Amongst Master Leland's own Works we have also one that bears the Title, (b) *De Academiis Britannicis*; which was once in such forwardness as that himself spoke of it as of a piece that would suddainly appear abroad: (c) *Quin Grantæ gloriam accuratius in Opusculo, quod de Academiis Britannicis sumpropediem editurus, collaudabo*. I cannot see how this Expression could give any Foundation to (d) one of our Queen Elizabeth's Antiquaries to assert that if this Book were publish'd in that intire Condition in which its Author left it, it would infallibly stop the Mouths of those that contend for the Antiquity of Cambridge: But I think 'twas a suf-

(a) Id. ibid. lib. 2. pag. 77. (b) *F. Pits*, pag. 743, 744. (c) Comment. in Cyg. Cant. voce *Grantæ*. Vid. & ibid. voc. *Isidis vadum*. (d) *Tho. Key*, Assert. Antiq. Oxon. p. m. 5.

ficient Reply to such a Supposition, that, (a) *If the Sky should fall we should as infallibly catch Larks.* John Pitts prefaced his Account of our Writers, with a small History of our Universities; which he desir'd might be taken notice of in the Title of that Work, inscrib'd by himself, (b) *De Academiis & Illustribus Scriptoribus Angliæ.* There's nothing in him, on the former head, but what he has Epitomiz'd out of some of those that wrote on the same Subject a little before his Time: from whom he borrows all the new Light he pretends to give, *De Academiis, tam Antiquis Britonum, quam recentioribus Anglorum.* About the same time (as I guess) liv'd Robert Hare; (c) *who was an Esquire of good Worship and Wealth, and a great lover and preserver of Antiquities.* He carefully Collected the precious Monuments of both Universities; caus'd them fairly to be transcrib'd, and freely bestow'd a Duplicate (or double Copy) on each of them. This industrious Gentleman was sometimes a Member of *Gonvil and Caius*

(a) *John Caii, De Antiq. Cantab. lib. 1. (b) Pitts, p. 817. (c) Fuller's Hist. of Cambr. p. 15.*

College in *Cambridge*; and therefore, tho' he pretends to give a fair History of the Priviledges of *Oxford*; yet he (a) inclines too much (upon occasion) the other way. In *Howes's* Edition of (b) *Stow's Chronicle* we have an *Appendix or Corollary of the Foundations and Descriptions of the three most famous Universities of England, viz. Cambridge, Oxford and London*. The Story of the two first of these, we are told, was compiled by *John Stow*, and continu'd by his Publisher: and 'tis not much that we owe to the pains of either of 'em, since the whole is only a lean Tract of half a dozen Pages. There's, in the (c) Archives of *Bodley's Library*, a Poetical Piece, entitul'd, *Britannia Scholastica*; which was written by one *Robert Burhil*, about the beginning of *King James the First's* Reign, and Treats of the prime Antiquities of our two Universities.

The zealous stickling for Seniority *Oxford*. in the last Age did this Service to both

(a) Vid. Hist. & Antiq. Oxon. Lib. 2. p. 386, 390. & Lib. 1. p. 83. (b) Fol. Lond. 1632. (c) Hist. Ox. lib. 1. p. 42.

our famous Nurseries of good Learning, that many of their most ancient Records were hereupon enquir'd out and carefully preserv'd; which may be as beneficial to our *English* History, as some officious Forgeries (on the same occasion) are injurious to it. We have no less than (a) one and twenty several Volumes relating to the Antiquities of the University of *Oxford*; as Charters, Orders, Statutes, Decrees, Letters, &c. the last whereof bears this Title: *About the Burghesses for the University; and what may be answer'd in case their Right of sitting in Parliament should be impugn'd.* These are all in Manuscript; and are the (b) Fountain whence some of our best Printed Accounts have been deriv'd. Amongst the latter kind the *Historiola Oxoniensis* is look'd upon the most Authentic; and (as such) has had (c) several Impressions. 'Tis only a short Fragment of a single Page in *Octavo*; wherein we are told that the *Britains* began an University at *Grekelade*, which the *Sax-*

(a) Bibl. Cott. *Faustina*, C. 7. (b) Vid. Hist. & Antiq. Oxon. lib. 1. p. 203. & alibi. (c) In princip. Assert. Antiq. Oxon. *Thomas Key*, Hist. Oxon. lib. 1. p. 4. &c.

ons remov'd to *Oxford*. This is the Summ of that little Narrative; which (tho' 'tis found in some of their Manuscript Statute-Books, as old as the Reigns of *Edward* the Third and *Henry* the Fourth, yet) is not much insisted on by Mr. *Wood*, who was sensible that it was Penn'd too carelessly to be of any great use in the grand Controversy. *John Ross* seems (soon after this) to have written particularly of the Antiquities of *Oxford*; besides the Treatise he left upon the two Universities in common: for such a Book of his *Leland* refers to, tho' he gives the Author of it the tart Character of (a) *Vir majoris longe Diligentiae quam Judicii*. 'Tis perhaps the same which we elsewhere meet with under the Title of (b) *Contra Historiolam Cantabrigiensem*. About the same time (or, it may be, a little sooner) *William Wircester*, *Worcester* or *Buttner*, wrote his *Polyandrum Oxoniensium*, &c. wherein he gave a List of all the eminent Persons that had been educated in this University;

(a) Comment. in Cygn. Cant. voc. *Isidis vadimus*
 (b) *J. Phil.* p. 583.

which might possibly be had amongst (a) *Brian Twine's Collections*. The first Champion that appear'd in the Cause against *Cambridge*, was *Tho. Key*, Master of University College; who, having for some time been employ'd in the Registry's Office, was the best acquainted with the public Instruments and Records. His (b) *Affertio Antiquitatis Oxoniensis Academiae* was written in Defence of this University, in opposition to what had been advanc'd (two years before) by the public Orator of *Cambridge*; who, in an Harangue to Queen *Elizabeth*, had affirm'd his own Mother to be the Elder Sister of the two. That Princess coming afterwards to *Oxford*, the fore-said Treatise was hastily drawn up and presented to Her in Manuscript: And, a Copy of it falling afterwards into the hands of Dr. *Caius*, it was publish'd with his Answer; which will be further mention'd anon. This usuage provok'd the Author to take more leisure in Composing a Reply, which he communicated to several of

(a) See his Apolog. lib. 2. §. 144. (b) 8vo. Lond. 1568. & 4to. Ibid. 1574.

his Friends under the Title of, *Examen Judicii Cantrabrigiensis cujusdam, qui se Londinensem dicit, nuper de Origine utriusque Academiae lati.* Mr. Wood (a) says he once met with a Transcript of this Book, and found some things in it worth his observation: but he could not direct his Reader where it was afterwards to be had; and speaks so coldly of it, that the obscure owner (in whose hands he saw it) does not appear to be worth the enquiring after. He rather offers to our perusal the *Mystical Oxon. of Oxford*, &c. by Henry Lyte; which (he (b) says) is amongst Twine's Manuscripts at Oxford, and has several Crotchets in it which may be serviceable to the Man that shall hereafter engage in these weighty Disputes. To these fanciful pieces may be added the (c) *Laudes Academiae Parisinae & Oxoniensis*, by the eminently learned Dr. Alberic Gentilis; whose Panegyrick on this University is penn'd with the like accuracy as the other Works of that noted Author. After him fol-

(a) Ath. Oxon. vol. 1. p. 137. (b) Ibid. p. 293.
) 8vo. Hanov. 1605.

lows *Isaac Wake's* (a) *Rex Platonicus*; wherein the Author (who was then publick Orator, afterwards a Knight and Ambassador) elegantly describes the Entertainment given by the University to King *James* the First, and occasionally intermixes the History and Antiquities of the whole and all its parts. *Brian Twine* (Fellow of *Corpus Christi*, and sometime *Custos Archivorum* to the University) made a more diligent search into the History and Records of this place than any of the former; and oblig'd the Lovers of these Studies with his (b) *Antiquitatis Academiæ Oxoniensis Apologia*, which (in three Books) very amply refutes all Dr. *Caius's* Arguments for the Seniority of his *Cantabrigians*. The industrious Author intended another Edition of this Book: and, to that purpose, had largely augmented an interleav'd Copy; which ('tis suppos'd) was lost during those unhappy Confusions which at first retarded the publishing of it. What is printed has been censur'd as (c) *an Heap*, rather

(a) 410. Oxon. 1607. & 8vo Ibid. Sæpius. (b) 411. Oxon. 1608. (c) *T. Fuller's Hist of Cambr.* p. 14.

than a Pile; and the Writer himself declar'd to be *no methodical Antiquary*: And yet (how strangely different are the Judgments of Men of contrary Affections and Interests!) this is the Character we have of the Book from another hand, (a) *In eo libro præter Subactissimum Judicium, etiam varia Lætionis indicia passim sparguntur*. The same year, with this Apology, was publish'd (b) *Ilium in Italiam*, written by John Sansbury of St. John's College; wherein are the Arms of the several Colleges in this University, and Verses upon them. 'Tis not much more considerable than what (not long before) was written at Rome by Nich. Fitzherbert, a Reteiner to Cardinal Allen; and was there printed under the Title of, (c) *Oxonien-sis in Anglia Academia Descriptio*. A (d) slight Discourse on the Oxford-Antiquities, by way of Letter to a Friend, was penn'd by Dr. Leonard Hutton; who dy'd Canon of Christ-Church, A. D. 1632. and left also behind him

(a) Hist. & Antiq. Oxon. lib. 2. p. 241. (b) 8vo. Oxon. 1608. (c) 8vo. Rome 1602. (d) Vid. Ath. Oxon. vol. 1. p. 498.

a Manuscript Treatise in *Latin*, entitl'd, *Historia Foundationum Ecclesie Christi Oxon. una cum Episcoporum Decanorum & Canonicorum Ejusdem Catalogo*. Of the like Complection with the latter of these (Meager in it self, and of a narrow Subject) is Dr. *Savage's* (a) *Ballio-Fergus*; which pretends to give a true History of all the great Men that have been Members of *Baliol* College, whereof the Author was Master. This Writer is observ'd to have had a Genius somewhat averse to the Business he was here engag'd in, being too much a Courtier to turn Antiquary: so that (having also a very imperfect stock of Materials) 'twas no wonder that a great many Errors and Defects were discover'd in his Book; that *Duns Scotus* (for example) was transplanted hither from *Merton*, and Bishop *Tonstal* wholly overlook'd. The (b) *Notitia Academicæ Oxoniensis* was the Work of the late learned Mr. *Fulman*; who also began the History of (his own College) *Corpus Christi*, but did not live

(a) 4to. Oxon. 1668. (b) 4to. Oxon. 1665. & Lond. 1675.

to finish it for the Press. Above all, this famous University is chiefly indebted to the indefatigable pains of honest *Anthony Wood*; whose Industry, joyn'd with *Camden's* Learning and Judgment, would have made a compleat *English* Antiquary. His (a) *Historia & Antiquitates Universitatis Oxoniensis* gives abundantly more than the whole Tribe of the foremention'd Authors could afford us; and, in two large Books, runs through every particular of her Story. In the former of these we have her Annals, from the eldest date of her Records, down to the Year 1648. wherein our ancient *British* Government, Religion, Liberties, Laws and Learning, were all sacrificed together. The Confusions that ensu'd, and continu'd for above eleven long Years after King *Charles's* Martyrdom, made a Scene too Tragical; and therefore our Historian wisely drop'd the Curtain before Ignorance had entirely usurp'd the Schools, Blasphemy the Pulpits and *Oliver* the Throne. The latter Book presents us with an Account of the

(a) Fol. Oxon, 1674.

Foundations, Endowments, &c. of the Publick Lectures, Library, Colleges and Halls; with a List of their Benefactors, Governours and eminent Writers; To which is added a Catalogue of the Chancellors, Vice-Chancellors, Proctors, Stewards and Representatives in Parliament. This Work was first penn'd in *English*; and translated into *Latin* by several Persons appointed by the Curators of the Press: So that the Style is not very uniform, and sometimes the original Sense a little mistaken and perverted. Some instances of these failures are given by a late (*a*) Learned Prelate of our Church; who is a little too severe in his Reflections upon the chief Publisher of these Antiquities. The Author himself complain'd of several (*b*) Additions and Alterations, made without his Privity and Consent; and seem'd to hope that his own *English* Copy (the Language whereof, I dare say, was not over Charming) would sometime or other (*c*) hereafter be *Publisb'd*.

(*a*) Bp. Barlow's Rem. p. 181, 183, 184. (*b*) Athen. Oxon. vol. 2. p. 605. (*c*) Ibid. p. 28.

The *Black Book* at *Cambridge* makes *Cam-*
as considerable a Figure there, as any *bridge.*
 of our old Statute-Books can do at *Ox-*
ford; and it has also its *Historiola*,
 which is equal (both for Matter and
 Authority) with ours. The whole
 Volume is a Collection of ancient Char-
 ters and Priviledges; amongst which
 this short History was (in the last Age)
 inserted by (a) *William Buckenham*,
 Master of *Caius* College, and Vice-
 Chancellor of that University. In
 this we have the Story of King *Gur-*
guntius's bestowing the Eastern part of
Great Britain upon *Cantaber*, a *Spani-*
ard; who (forsooth) had sometime
 study'd at *Athens*, and (after *Caer-*
Grant was built by his Son *Grantanus*)
 invited thence his old Friends *Anaxi-*
mander and *Anaxagoras*, to teach Philo-
 sophy in this City. *Centum sunt ibi*
 (says (b) *John Leland*) *præterea ejusdem*
farinæ Fabule. *Profecto nihil unquam*
legi vanius, sed neq; Stultius aut Stupi-
dus. *Missas igitur facio hæc Antiquita-*
tis delicias. Out of the same Book (c)
Robert Hare borrow'd his Catalogue of

(a) Vid. *Joh. Cuii* Antiq. Cantab. lib. 1. p. m. 37.

(b) Comment. ad Cygn. Cant. voce *Granta*. (c) Hist.
 et Antiq. Oxon. lib. 2. p. 390.

the *Chancellors* (or *Rectors*, if the other Word should prove too young for the purpose) of this University; which are most exactly continu'd from St. *Amphibalus* (who was Rector, A. D. 289.) down to the Conquest. 'Tis (a) reported, that a certain *Historia Cantabrigie* was written by *Nicholas Cantelupe*, a *Welch* Gentleman; who dy'd Prior of a Monastery of *Carmelites* at *Northampton*, A. D. 1441. Archbishop *Usher* takes this to be the same with what we have already observ'd to be in the *Black Book*; and therefore he (b) frequently quotes *Cantelupe's Historiola* for the Benefactions of King *Lucius* and King *Arthur*, to the University of *Cambridge*, *Pelagius's* studying there, &c. Our later Antiquaries agree with this learned Primate; and allow this Author, and that very Work, to be the first that appear'd in defence of the *British* part of her Story: And they further tell us, that here (c) began the Quarrel betwixt the two Sisters, and that *John Ross* professedly engag'd on the behalf of *Oxford*. In-

(a) *J. Pius*, p. 635. (b) *Anriq Eccles. Brit.* p. 69, 112, 268. (c) *Hist. et Antiq. Oxon. lib. 1.* p. 36.

deed, *Tho. Fuller* (a) speaks of a Treatise concerning the ancient Priviledges of this University, which seems to carry a little more Age; being written by one *Thomas Markant*, Fellow of *Peter-House*, and Junior-Proctor, *A. D.* 1417. This Book, he says, was bestow'd on the University by the Author himself; and, at his request, carefully kept (for some time) in a lock'd Chest. It was afterwards *lost or stoln*; but recover'd and restor'd by *R. Hare*. It was again *lost*; and recover'd by *Matt. Wren*, Bishop of *Ely*. *A third time 'tis lost*: And this Relapse (says he) I suspect to be mortal. The Life of King *Sigebert* was amongst (b) *John Leland's* many Designs; and broad Hints he gave that in it he would discover the true Original of the University of *Cambridge*: But the bulkiest Promises of such noted Writers, commonly prove the most abortive; Despair of answering the World's rais'd Expectations, very much contributing to their Miscarriage. The most learn'd *Cantabrigian* Antiquary that has yet appear'd was *John Caius*, Doctor of Physick,

(a) Hist. of Cambr. p. 65. 66. (b) Comment. in Cygu. Cant. voce *Grana*.

and Physician in Ordinary to Queen *Mary*; who (a) was born at *Norwich*, and was the generous Founder of *Caius* College out of *Gonvil-Hall*. His two Books (b) *De Antiquitate Cantabrigiæ Academiæ* were written, in defence of the *Cambridge-Orator*, against *Tho. Key*. The former Edition of them was under the feign'd Name of *Londinensis*: But in the second the Author himself thought it no disparagement to own his Work. His first Attempt is to establish the lately advanc'd Doctrin of his Mother's great Age and Seniority; which he endeavours to do from the exemplify'd Charters of King *Arthur* and King *Cadwallader*, together with those of the Popes *Honorius* and *Sergius*. This done, his next Business is to overthrow the pretended Antiquity of *Oxford*; which (in his second Book) he dispatches as effectually as he had done his former Argument. He seems to have intended a much larger History of this University, than is here given us: For (speaking (c) of the frequent Depopulations and Mife-

(a) *J. Piss*, p. 756. & *Fuller's Worthies*, p. 275. 276. in *Norwich*. (b) 8vo. Lond. 1568. & 4to. Ibid. 1574. (c) Edit. 1586.

ries of the Town, during the Wars betwixt the Saxons and the Danes) he concludes, *De quibus in libris nostris de Historia Cantabrigiensis Academiae explicatius egimus.* I am very confident that a good part of the Collections which he made for this purpose, are still in (a) Sir John Cotton's Library; where we are told of a Volume of *Collectanea ex antiquis Rotulis & variis Auctoribus de Academia Cantabrigiensi, ejus Antiquitate & Privilegiis, cum multis Literis Originalibus ejusdem Academiae ad Regem Henricum VIII. Thomam Cromwellum, &c.* The same Year with the first Edition of Dr. Caius's Book, was publish'd (b) *Regina Litera, sive, De Adventu Elizabethæ Reginae Angliæ ad Academiam Cantabrigiensem*; a Treatise of the same Nature with that of *Rex Platonius* (afterwards) at Oxford. In the same Queen's Reign, wherein the Civil Wars betwixt our two Universities were the most violent, was Printed a (c) Catalogue of the Rectors and Chancellors of Cambridge, from

(a) Bibl. Cott. *Faustina*, C. 3. (b) 8vo. Lond. 1568. (c) Impress. Cantabr. per Thom. Thomassum.

Mauritius (in the Time of *Constantine* the Great) to the Year 1585. written by *Matt. Stokys*, Beadle and Registrary of that University. Since his Time the only Person (as far as I know) that has publish'd any History of this place (for I do not think *Sir Simonds D'Ewes's* (a) Speech deserves such a Name) is *Tho. Fuller*; who was pleas'd to annex his (b) History of the University of *Cambridge* to that of the Churches of Great *Britain*; and most People think they ought not to be separated. He begins (modestly) at the Conquest; and ends at the Year 1643. for the like Reasons that prevail'd with our *Oxford*-Antiquary to break off Five Years after. The Foundation of the University by King *Sigebert*, he had discuss'd before; in the Body of his (c) Church-History: And the potent Arguments he there produces have been nicely examin'd and consider'd by (d) *Mr. Wood*. *Parker's* (e) *Sceleton Cantabrigiense* does not promise

(a) 410. Lond. 1641. Vid. & Hist. Oxon. lib. 1. p. 30. (b) Fol. Lond. 1655. (c) Cent. 7. lib. 2. ad An. 631. (d) Hist. & Antiq. Oxon. lib. 1. p. 35, 36, &c. (e) Citat. a *Tho. Fuller*, in Hist. Cantab. p. 31, &c.

any great Matters in its Title : and Mr. *Hatcher's* (a) Catalogue of the Fellows of King's College (tho it may have some things of Note in it, yet) is of too confin'd a Subject to deserve any more than the bare nameing in this Place.

It had been a happy thing if all *Writers.* those that, with so much Industry and Application, have enquir'd into the first Originals of our two Universities, had bestowed as much of their learned Pains in following down the Histories of such eminent Writers as have flourish'd in either of them : For (as hereby they might severally have done as much Honour to their respective Mothers, so) this had been the most effectual Course to have endear'd themselves to Posterity, and to have made their Labours for ever valuable. We are extreamly indebted to those pious Princes and generous Heroes that (either in the East or Western Parts of the Kingdom) have afforded us such noble advantages of Education, in all sorts of Learning, as no other

(a) Ibid. p. 139. And in his *Worships* frequently.

Nation can pretend to ; and perhaps we cannot be more injurious to their Memories than by clogging their true Story with Fables, Fancies and Forgeries. Instead therefore of raking in their Ashes and rifling their Sepulchres to prove them Men of Gigantick Stature , instead of refineing upon their History till we have turn'd it into Romance, we should pay them more grateful and real Honours if (being content with such Remains of them as we know are Genuine) we employ'd more of our Time in letting the World see what use has been made of their Benefits ; how much the several Branches of the unforbidden *Tree of Knowledge* have thriven under the Influences of their Charity ; what mighty Numbers of great Doctors and Masters (in all Faculties) have been fed at their Expencc, and flourish'd by their Bounty. 'Tis true, our Universities were not always the sole Fountains of good Literature in this Island ; many of our eminent Writers having had their Education in Monasteries : But (since *St. John of Beverly* has been made a Member of that at *Oxford*, and venerable *Bede* a Student

Student at *Cambridge*) I wish they had rank'd all our antient Men of Knowledge on one Hand or the other, provided they had given us full Accounts of their Persons and Labours. I think we may (without Vanity) affirm that hardly any Kingdom in the World has outdone *England*, either in the Number or Goodness of her Authors; and that, even in the darkest Ages, our Lamps shone always as bright as any in our Neighbourhood. When School-Divinity was in Fashion, we had our *Doctores Subtiles, Irrefragabiles*, &c. and, as Learning grew to a better Ripeness and Stature, we had plenty of good Books in other (as useful) Sciences.

The first that attempted the History of our Writers was *John Boston*, a Monk of *St. Edmundsbury*, A.D. 1410. who, having (a) view'd most of the Libraries in *England*, drew a Catalogue of all the *British* Authors, and gave short censures upon them. He could hardly have flourish'd so early as *Pits* here speaks of, if his

(a) J. *Pits*, p. 593.

Progress was (as a later (a) Writer informs us) in the Reign of King *Henry* the Seventh: But we shall not quarrel with him for such small Mistakes as this. He ought indeed to have been a little better vers'd in the Story of his great Grandfather; for the three following *Johns* (*Leland*, *Bale* and *Pits*) handed from one another what was first borrow'd from him. Arch-bishop *Usher* (b) had the most curious MS. Copy of his Book: And our *Oxford* Antiquary (c) cites another (smaller) Catalogue of the same Author's Composition. Whether *Alanus de Linna* (Prior of a *Carmelite* Monastery at *Lyn* in *Norfolk*, A. D. 1420.) did (d) enlarge this Catalogue or the other, I dare not determine: Possibly, he only made an Index to them; as he did to (e) forty other Volumes in the Library at *Norwich*.

J. Leland.

The next that thought this Matter worth his consideration was *John Leland*; who was indeed an extraordi-

(a) *T. Gale*, in *Præfat.* ad 15. *Script.* p. 1. (b) *Th. Fuller's Worthies*, p. 166. in *Lancas.* Vide etiam ipsum *Usher.* de *Script. Vernac.* p. 124. (c) *Hist. & Antiq.* Oxon. vol. 1. p. 58. (d) *Vid. J. Pits*, p. 603. (e) *Bale*, Edit. *Wesal.* fol. 185.

nary Person, having (besides his being a great Master in Poetry) attain'd to a good share of Knowledge in the *Greek, Latin, Welsh, Saxon, Italian, French and Spanish* Languages. In the Year 1534. King *Henry* the Eighth gave him a Commission to Search all the Libraries of *England*, and to make what Collections he thought Good: in which Employment he Spent Six whole Years. He afterwards turn'd Protestant, and was seiz'd with a Frenzy; losing (says my (a) Author, very uncharitably) his Understanding with his Faith. In this Condition he dy'd at *London*, A. D. 1552. leaving a vast number of Historical Treatises behind him. Amongst these, the most valuable (at least, that which we are now chiefly concern'd to enquire after) is said to have been entitl'd *De Illustribus Britanniae Scriptoribus*; containing the Lives and Characters of most of the eminent Writers of this Kingdom. This Work is now in the publick (b) Library at *Oxford*; where it makes the fourth Volume of his *Collectanea*

(a) J. Pits, p. 743. (b) Vid. Ath. Oxon. vol. 1. p. 69.

(being 354 Pages in *Folio*) given by *Will. Burton* to that University.

J. Bale. *John Bale* was a *Suffolk-Man*, sometime Scholar in *Jesus College* in *Cambridge*; and afterwards a *Carmelite Friar* in *Norwich*. He was (as he (*a*) says) converted from *Popery* by the procurement of *Thomas Lord Wentworth*; tho' (in truth) his wife *Dorothy* seems to have had as great Hand in that happy Work. In the Year 1552. he was made (*b*) Bishop of *Ossory* in *Ireland*: But, returning from Exile in Queen *Elizabeth's* Reign, he did not think it advisable to go any more into that Kingdom; contenting himself with a Prebend of *Canterbury*, where he dy'd, *A. D.* 1563. His *Summarium Illustrium Majoris Britanniae Scriptorum* was first presented to King (*c*) *Edward the Sixth*; and contain'd only five Centuries of Writers. To these he afterwards added (*d*) three more; and made several Corrections and Additions throughout the whole Book. The Ground-plot of this Work (as has been observ'd) was borrow'd

- (*a*) Cent 8. cap. 105. (*b*) *Puller's Worthies*, p. 60. 61. in *Suffolk*. (*c*) 410. *Ipsw. & Wesal.* 1549. (*d*) *Fol. Basil.* 1559.

from *Leland*; and the chief of his own Superstructure is malicious and bitter Invectives against the Papists. The Character which a late learned Person gives of him and his Writings is too just (a): *Veritas Balæo Parum curæ erat, dummodo Romanæ Ecclesiæ Inimicorum Numerum augere posset.* And again, *Clausis plerunque oculis Scriptorum Anglicorum ætates definivit.* Some have thought his making (b) Books of some little *Saxon Epistles* excusable, and what would admit of an Apology: But, if we mark him well, he's continually multiplying the Writings of all his Authors at a very unsufferable and unjustifiable rate.

In Opposition to *Bale's* hard Treatment of the *Romanists* came forth *J. P's* (c) *Relat. Histor. de rebus Anglicis*, Tom. 1. &c. which is the same Book with that usually quoted by the Name of *Pitsæus de Scriptoribus*. This Author Stuy'd in New-College in *Oxford*; and was at last Dean of *Liverdune* in *Lorain*, where he dy'd, A. D. 1616. Tho' he quotes *Leland* with great Familia-

(a) *H. Wharton*, in Præfat. ad. Angl. Sac. vol. 1. p. 31. & 47. (b) *H. Spelm.* Concil. Tom. 1. p. 210. (c) 410. Paris 1619.

rity and Assurance, 'tis very probable he never (*a*) saw any such thing as his *Collectanea de Scriptoribus*; but that his only true Author, for all he pretends to bring out of that Store-house, was *John Bale* himself. His *Latin* is clean enough; and his giving an Account of some eminent Popish Writers, that liv'd beyond Sea in the beginning of the Reformation, is an acceptable Piece of Service. Mr. *Wood* has taken the pains to Correct a great many of his Mistakes; and might have noted some hundreds more. He must needs have been too much in haste to write accurately, who, even in the Catalogue he gives of his own Uncle (*b*) *Nich. Sanders's* Writings, is guilty of so gross an Error as to reckon the Treatise entitl'd, (*c*) *Fidelis Servi subdito infideli responsio* among that infamous Writer's Works, when on the contrary, the Book was written against him, and he's the *Subditus Infidelis* mention'd in the Title-page.

A. Wood. Our Writers of these two last Ages have been pretty well accounted for by

(*a*) Athen. Oxon. vol. 1. p. 345, 346, &c. & *Hen. Wharion*, Præfat. ad Angl. Sac. vol. 1. p. 15. (*b*) Pag. 775. (*c*) 410. Lond. 1573.

the late industrious *Anthony Wood* ; whose (a) *Athenæ Oxonienses* give us a large Collection of Reports (good and bad) of the most minute Circumstances of almost all the Authors that have flourish'd in either of our Universities since the Year 1500. The Writer of these two Volumes (or his Friend, who penn'd the Prefaces for him) thought it convenient to excuse the extraordinary Respect he paid to the Members of the *Roman* Communion ; telling us that he had found those the most communicative, as (on the contrary) the Fanaticks were generally the most reserv'd and morose. Some fancy'd there were other secret Reasons for these mutual Civilities betwixt the Gentlemen of that Persuasion and our Author ; who, by his long conversation amongst them, was thought to be a little too deeply tinctur'd with their Principles. 'Twill be a difficult Task to prove him a Papist from any thing that he has here advanc'd ; since in some places he falls as foul on those People, as his Praises of 'em are extravagant in others. The truth is, His Books are little more than

(a) Fol. Lond. 1691. & 1692.

a Medly of Notes and such Informations as were sent in from his several Correspondents; without being digested into any other method than the throwing them under that particular Author's Name, to whom they chiefly related. 'Tis no Blemish on his Memory to observe that he had his share of that Peevishness and Austerity (both in his Stile and Manners) which is commonly incident to Antiquaries; and thus much we ought gratefully to acknowledge that he has furnish'd us with a larger Stock of useful Materials than perhaps any one Man of this Age has Collected. If he was too fullen among Courtiers, he paid sufficiently for all the Liberty he took; and 'tis illegal to object a Crime for which a suitable Penance has been already enjoin'd and perform'd.

T. Tanner.

It were highly to be wish'd that we had a general Account of all our Writers done with the like accuracy and exactness as those of *Oxford* (for the last 200 Years) are in these two Volumes; but in somewhat better and more polite Air: And I think I may boldly promise the Reader that this will be abundantly perform'd by Mr. *Tanner*, who

who has diligently compar'd *Leland's* Original Manuscript with the scandalously false Copies that have been given of it by *Bale* and *Pits*. He has Corrected innumerable Errors in all the three; and has made those many and large Additions to all that they could tell us, that we shall have reason to look upon the Work as entirely new and his own. The obliging Pains that have been taken by this worthy Person on that Subject have render'd him better qualify'd to give an Account of our *English* Historians than I can pretend to be; and I wish I had early enough thought of recommending the Task to him: But his great Candour, in remarking the Omissions and Mistakes in my former Part, encourages me to hope that he will as kindly review this; and then I shall not question but they will both become more serviceable than (without such an Assistance) I could ever have made them.

The End of the Second Part.

A N

I N D E X

O F T H E

Authors in the Second Part.

The Capital Figures refer to the Preface.

A.	B.
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